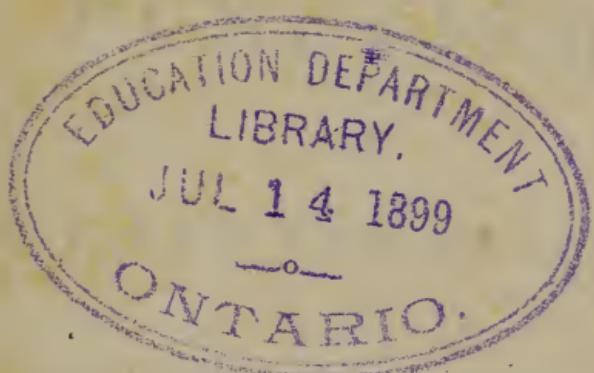
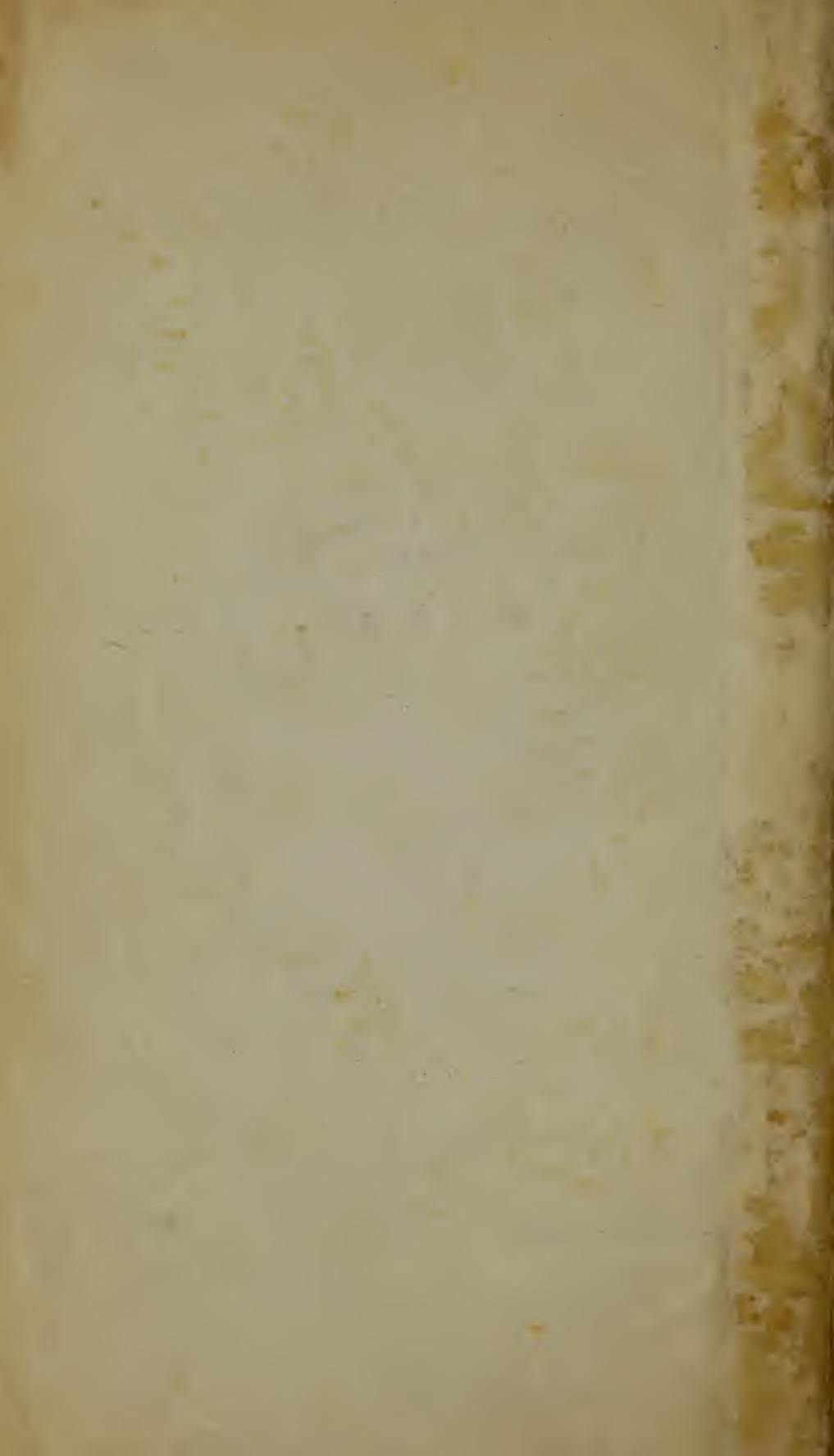


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THE
CHARACTER AND FATAL TENDENCY
OF
PUSEYISM,
DEFINED AND EXPOSED.

BEING A COURSE OF LECTURES DELIVERED IN THE
TEMPERANCE STREET CHAPEL, TORONTO,

By the Rev. W. McClure,
MINISTER OF THE METHODIST NEW CONNEXION CHURCH.
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P R E F A C E.

“ If the foundations be destroyed by them, what can the righteous do ? ” What ? why simply, if they build at all, they must build on sand ; and all such builders are ruined men. Puseyism saps the very foundation of the religion of Jesus ; it places the writings of uninspired men, on a level with, and above the inspired book of God ; the regenerating operation of the Holy Spirit by which the heart, the whole fallen nature is “ made new,” they tell us is done, or left undone, just as the Infant is baptized, or not baptized ; the matter of baptism has no efficacy unless it drops from the finger ends of an Episcopal or Catholic Priest ; Justification by Faith, and Sanctification full and complete to God, by a living Spirit dwelling in the heart, and keeping that heart ever under the enlarging and realizing influence of the blood of sprinkling, is by these Doctors set aside as *heresy*, or what is even worse, it is *dissent* ; and all the advantage of Salvation here and hereafter is made to rest on, the “ due reception” of Baptism and the Sacrament, from the hands of men who are legitimate descendants of the Apostles ; all men outside this pale, are, say they, given over to the “ uncovenanted mercies of God ” ; a very strange expression, and meaning nothing less than “ the fire that is never quenched.”

Being, through several channels, both public and private, made aware of the rapid spreading of such anti-scriptural doctrines in this City and Province ; having also some very painful evidences of the pernicious tendencies of such tenets, on Protestant Churches both in England and Ireland ; and, moreover having my attention called to the subject by some Members of my own Congregation in Toronto, who are most desirous to have the truth as it is in Jesus, the whole truth, and nothing but the truth, preached to their families and fellow citizens ; I resolved to defend the “ foundations” to the best of my means, by presenting the real character of the present alarming tendency of many in high places, to apostatize from Christ, and seek alliance with the “ mother of harlots and abominations.”

In taking up the subject of these Lectures, I resolved that the Puseyite teachers should tell my hearers in their own words, what they believe, and wish, and teach ; hence, I invariably quote their own writings, and in combatting their opinions I make no scruple to use, the writings of others, when they suit my purpose ; my great wish is to give information, so as to awaken attention, and guard my hearers of all Churches against the insidious poison of men, who while nominally Protestant, are really the worst foes of true Protestantism, and the most successful abettors of Popery.

The attendance on my Lectures far exceeded my expectations, and the interest in them often expressed, convinced me I had taken a right step in this matter ;

the publishing them in the present form, never entered my thoughts, while engaged in their delivery ; and now in allowing their publication, it is in deference to the opinion of friends, one of whom particularly led me to lay my personal scruples aside in this matter.

Should their publication in any degree further the objects of Gospel truth, by alarming the incredulous, staying the sliding step, recalling the wanderer, or unmasking one of the mightiest workings of the man of sin ; my wish is realized, my effort is rewarded.

WILLIAM MCCLURE,

Toronto, June 1, 1850.

LECTURE FIRST.

WHAT IS PUSEYISM ?

But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.—2 Cor. c. xi 30v.

There are few, if any, forms of error, but what have their counterpart in the earliest ages of our holy religion, and for which an effectual antidote may not be found in the Word of God. The great apparent diversity of deadly doctrines and practices which so bewilder the superficial enquirer, resolve themselves into a few simple principles, to the mind of the close-thinking man ; all false doctrine has its origin with “the father of lies”—all affinity with such a fountain, must be evil in its nature and tendency—the tree is known by its fruit—the course of the deepest stream is revealed by movements on its surface ; so the deep enmity of the fallen heart, and its close alliance with the great spirit of evil, are every where visible in the counter currents, within and around us, which lead men away from the serene, simple, sublime and saving doctrines of God our Saviour ; and by appealing to the mere feelings through the eye and ear, “beguile” men into the “subtle” meshes of the net of antiquity, venerable establishments, ecclesiastical and traditional authority and doctrine. But to us there is in religion *one* King, Priest, Sacrifice, Fountain of Salvation, Law Court of Appeal, and *but one*, Jesus Christ—and the “glorious Gospel of the blessed God.”

Alarmed by the bold, or insidious inroads of false teachers and bad doctrines, the Apostle of the Corinthians lifts up his voice in plain, affectionate warning, and extends his safe hand to conduct the wanderers back again to the knowledge and enjoyment of

their God, where alone there is true peace to be found ; namely--“ in the simplicity that is in Christ.”

In the passage of Scripture now under our consideration, our thoughts are thrown back upon that secure and happy position, into which the Apostle at the first had led, (and, that he might go to the regions beyond, and confer similar blessings on other people,) had left the Church in Corinth--viz. into Union with their head, Jesus Christ. This union was real, sound, uncorrupt, simple. It was in consequence of its character, productive of purity of heart, holiness of life, and of solid, abiding, satisfying pleasures.

We would next direct your attention to the feelings of the Apostle in reference to the present condition, and dangers of this Church--He was “ Jealous over them”--he felt himself injured, insulted, deeply wronged, and his whole nature was filled, was moyed by just indignation on their account. But this “ jealousy” was “ godly ;” there was no wickedness associated with it, none of this hatred or bitterness, or vengeance, which enacts or takes hold on penal laws or forges thumb-screws, or constructs the wheel or the rack of torture, or that lights the faggots, and through temporal flames, affects to send the sufferers to unquenchable fire. No : the flame that fed his jealousy was from the fountain of *love*, he sought not for a divorce, but for a closer union ; to save, not to destroy,--And lest his affectionate efforts to restore and save them should *fail*, his soul is filled with deep, painful, anxious fear on their account.

We shall next examine the cause of all the concern here exhibited on behalf of this Church. False teachers had got in among them, bad men who had taken advantage of the unsuspecting, upright hearts of the Church had “ beguiled them in their simplicity”--and now that under an assumed, or false character they had got into the Ministry, they must sustain their unnatural position by, as much as possible, withdrawing the people’s attention from the teaching of the Apostle, and by lessening his character and authority ; and forsooth, they assume to be Apostles, in order to stamp their false doctrines with authority, and so keep down the voice of the inspired teachers ; alas, that in this day we should have so many successors of such ignoble men ; men who place human teaching above divine, and human authority, where Christ only should be head--“ For such are false Apostles” that

is, men who have assumed a false position, and a false character ; they are "deceitful workers"--or necromancers--pretending to work miracles ; as we now find such men doing, by robes, crosses, candles in daylight, baptisms, consubstantiations, transubstantiations, exorcisms, extreme unctions, &c. These were plausible, "beguiling" men ; clever, subtle, dexterous reasoners ; they had withdrawn many from Christ, and from the simple pure Gospel doctrines, into corrupt opinions, evil designs, wicked actions ; it was such a state of things as the above, (see 13, 14, 15th verses) which fired the heart of Paul with zeal and love, and indomitable courage for the rescue, the salvation of the people. Oh, may a similar flame inspire you, and myself, and all who love our Lord Jesus Christ !

We live at least within hearing of men who are very clamorous about their Apostolic descent, and consequent personal dignity ; they boast the power to open and shut heaven, they say--the power of the keys is in their hands *alone* ; and if it is so, a bad use they make of the keys, for they shut *most* men out, and let *least* in. It is too bad for a fellow man, to consign his unoffending brother to unavoidable damnation, because he cannot allow their claims,--claims no man can admit, who makes God's word his rule. We were prepared to expect such pretensions being put forward by the Church of Rome, but when similar powers are put forth by a Church, always, until now, called Protestant, our souls were filled with bitterness, and our hearts trembled with fear, for that Church's honour, our Country's name and the eternal salvation of our kindred and friends, some of whom are connected by strong ties with that Church. My answer to the question which several parties have put to me on my purpose to take up this subject becoming known, shall now be given, so as to remove all misunderstanding. I shall do this as clearly and concisely as possible, by answering two questions, viz.--What is Puseyism ? Why do you take it up ? May the God of truth and love aid me to find the truth on these questions, and to speak it to you in love !

First, we enquire--What is Puseyism ?--We have an outline of it given by an unexceptionable witness--one of their own party, namely, the Hon. and Rev. A. P. Percival, in a pamphlet styled, "A collection of papers connected with the Theological movement of 1833", This fixes its date ; it is not yet of seven-

teen years' standing, and mark the speed of its development : the opinions of this party have found their way, by the testimony of friends and foes, into every Colony of Great Britain, as well as the Continent of Europe, and have taken up a strong hold in Scotland. As yet, thank God, they have made little progress in Ireland. They are widely spread in the United States, and in Canada.

The names of the prime movers. Dr. Pusey was not among the very first to move in the design, but soon after joined. The others were the Revds. Messrs. Froud, Keble, Newman, and Rose. These, with Messrs. Percival and Pusey, formed what may be styled the Heptarchate of the Oxford movement. I believe this was the original band of "Conspirators" against the Church's peace. It will be evident, by a glance at the above names, that they did not come to the matter unprepared. The germ of the system is found in Professor Keble's Poetry, as even some of his own admirers and imitators confess. The man who could pen such lines as the following (and many such specimens might be found) had not far to go to become a thorough Puseyite.

Spoken of a tear shed for sin, we have the sentiment :--

"Let it flow on, till all thine earthly heart,
In penitential drops have ebbed away."

And again, of the Virgin Mary and our Divine Redeemer :--

" His throne, thy bosom blessed,
O, Mother undefiled—
That throne, if aught beneath the skies
Beseems the sinless child. —Christian Year.

This may be Poetry, but it is hardly Protestant truth.

The first regular meeting of the Oxford Heptarchate, was at Mr. Rose's house, in Hadleigh, Suffolk, England. It was in the shape of a Conference, and lasted five days, beginning on Thursday and ending on Monday, in July 1833, and the result was the following matured statement of opinion, which has since been carried into practical effect, with fearful success. I give it in Mr. Percival's words :

" 1. That the only way of Salvation is the partaking of the body and blood of our sacrificed Redeemer.

" 2. That the means expressly authorized by Him for that purpose, is the holy Sacrament of His Supper.

" 3. That the security by Him, no less expressly authorized for the continuance and due application of that Sacrament, is the

Apostolical Commission of the Bishops, and under them the presbyters of the Church.

“That under the present circumstances of the Church in England, there is peculiar danger of these matters being slighted and practically disavowed, and of numbers of Christians being left or tempted to precarious and unauthorised ways of Communion, which must terminate often in virtual apostacy.”

Any candid reader may perceive in the above extracts, one or two leading features : these constitute the essence of Puseyism, and will serve the principal purpose at which I aim in these Lectures--just to draw out and exhibit them.

1. There is an *indistinctness*, or rather *ignorance*, as to the great and fundamental *doctrine of Justification* ; it is not specifically alluded to, but is virtually superceded by what follows.

2. Salvation is represented as coming through the Sacraments
--i. e. *Sacramental Justification* is taught.

3. The *Sacrament of the Lord's Supper* is alluded to with what must be feared is a *designed ambiguity*, in connexion with the “*partaking of the body and blood of our Sacrificed Redeemer*.

4. The *Ministry of the Episcopal Church in England* is spoken of in the way of *undue exaltation*, and by the *exclusiveness* of the *terms* used, is highly offensive.

In connection with the origin and tenets, we may also state the chief causes of the movement at this time. One great cause was *Fear*—There was a great popular movement in Great Britain, in the year 1833, that led certain sagacious divines to believe that the Established Church was to be overthrown. They imagined that what is called the Voluntary Principle, was destined to gain the supremacy in that country. Believing this, they said to themselves, “it is quite clear that if the Establishment be overthrown we shall be denuded of those claims of superiority and of transcendental dignity which we have never sacrificed, and be placed on a level with the ministers of denominations not sustained by the State. They said “under these circumstances we must have something to fall back upon when the State falls off. We will fall back upon the *assumption*, that we are *the Church*, and that all Churches or Communions extrinsic to ours, are heathen men and publicans.” They forthwith commenced their operations with consummate skill and with growing success.

The fourth century was assumed as the great model of a Christian Church ; and they laid it down, that the nearer they approximated to it, the nearer they approximated to perfection. The Hon. and Rev. Mr Percival said, there were three leading principles on which this system was based, and on which they must proceed, namely, the participation of the body and blood of Christ, in the eucharist ; that the mystery of his body and blood was confided only to the hands of the successors of the Apostles and their delegates ; that, since the Apostles, those who derived their succession from them in a direct and unbroken line, by the imposition of the hands of Bishops, are the only priests to give this body and blood to the people. These were the three principles on which they proceeded. Many who patronized them at first, left them, (and very wisely,) others adhered. Other divines, however, began to read the Fathers as well as they, and other scholars to study ecclesiastical records of the fourth century, and of the anti-nicene Church, as closely as they ; and when it was shown to absolute demonstration, that to transfer the Nicene Church of the fourth to the nineteenth century, would be the resurrection of contamination, and a positive calamity to the most corrupt Church in Christendom at the present moment,--Mr. Newman, who had the learning to discover and the candor to avow this, saw that any defence of the modern church by a reference to the Nicene Church, was altogether untenable ; but he was no less convinced that the end, viz., Popish supremacy, must be gained by other means, if such could be discovered. Instead of quoting the Nicene Church as the model for the Church of the nineteenth century, he struck out or rather resuscitated the following theory : that the Apostles left behind them the mere seeds of truth ; these seeds of truth were entrusted to the Church, (by which word Sectarians and Romanists mean the Hierarchy) to be gradually developed. They were successively developed and expressed in the Council of Nice, then in Ephesus, in Constantinople, the Councils of Lateran, and ultimately in the Council of Trent, where they were fully developed ; and the Council of Trent is therefore the full development of the principles entrusted to the Apostles and their successors. The idea is this, that the seed cast into the earth at Pentecost, grew up into what the Romanists would call the glorious and overshadowing tree of the Council of

Trent, the foliage, as it were, of the Modern Roman Catholic Church. In reading this book of Newman on developments, it is not difficult to detect the fallacy. The fallacy is this. He confounds *development* with *accretion*, the living increase of a plant with the mechanical increase of a snow-ball in motion. Popery instead of being, as Mr. Newman thinks, *seed* developed in perfection in the Council of Trent, is a small *snow-ball* starting from a mountain top, and rolling down, gathering in its course, accretions of wood, hay, stones, stubble, earth, &c., till it rests at the bottom a frozen mass of heterogeneous materials—an iceberg—in short, the Church of Rome.

With this fear of the forfeiture of personal dignity, loaves and fishes, &c., was and is associated a hearty *dislike* to Protestantism. Hear one of them, the Rev. Mr. Palmer, Fellow and Tutor of St. Mary Magdalene College, Oxford. Thus he writes, “I tell you plainly, that for myself *I utterly reject and anathematise the principles of Protestantism as a heresy*, with all its forms, sects or denominations. And if the Church of England should ever unhappily profess herself to be a form of Protestantism (which may God in his infinite mercy forbid) then I would reject and anathematize the Church of England, and would separate myself from her immediately, as from a human sect, without giving Protestants any unnecessary trouble to procure my expulsion. In conclusion, I once more publicly profess myself a Catholic, and a member of the Catholic Church, and say, anathema to the principle of Protestantism (which I regard as identical with the principle of Dissent), and to all its forms, sects, and denominations, especially to those of the Lutherans, Calvinists, and British and American Dissenters.” The plain meaning of this man’s wish (and we might quote many others of a similar spirit in this same school) is that the Church of England be thoroughly Popish, and all Dissenters everywhere, *in hell*; this is a pretty use to make of the keys, and a pretty plain proof that “the tender mercies of the wicked are *cruel*;” most heartily do I hope England’s Church may never see such a day (or rather night), nor any of her noble armies of Dissenters, ever reach an end so dire. See Ecclesiology Exposed, Letter 9, page 29.

A hatred to Protestantism is not more distinctly avowed, than their love for, and desire to return to Rome, carrying the whole of

the Church of England with them. "The task of the true children of the Catholic Church," says the British Critic (one of the journals which are the organs of the Oxford party) "is to unprotestantize the Church." "It is necessary" says Mr. Palmer, "to reject entirely, and to anathematize the *principle* of Protestantism, &c." "It is necessary" says another in his posthumous writings (Mr. Froud) "to hate more and more the Reformation and the Reformers." "In losing visible union with the Church of Rome (says the British Critic) we have lost great privileges" : and in the letter of Dr. Pusey, to the Archbishop of Canterbury, he says ---"the tendency to Romanism is at bottom, only a fruit of the profound desire which the Church, greatly moved, experiences, to become again "that which the Saviour left her--*one*." Oh ! how thankful we should be to God for His holy Word ! How careful to read so as to understand, and how zealous to put it into the hands of all men ! All history and experience proves, that they who are best acquainted with His Word, are not only *least* desirous of unity with Rome, but are the most anxious for the complete overturning of that great Apostacy.

From such sentiments as the above, my hearers will be not merely astounded at the state of things in the Episcopal Church, but will also with myself, be prepared, to hear the shout of triumph and of hope on the part of the deadly foes of Protestantism. Let us for a moment hear what the famous Dr. Wiseman writes to Lord Shrewsbury, (both men are Roman Catholics,) on this subject. "We can count certainly on a prompt, zealous, and able co-operation to bring the Church of England to obedience to the See of Rome. When I read, in their chronological order, the writings of the Theologians of Oxford, I see in the clearest manner, these doctors approximating from day to day our Holy Church, both as to doctrine and good will. Our Saints, our Popes, ("bless the mark") become more and more dear to them ; our rites, our ceremonies, and even the festivals of our Saints, and our days of fasting, are precious in their eyes, more precious, alas, than in the eyes of many of our own people." Such, my friends, is the movement which is now making rapid strides in the Church of England, which so many pious men, so many holy martyrs, so many christian works, have rendered illustrious. Where, alas ! where are the mantles of our Ridley's, and Cranmer's,

and Owens, when the British Critic, that faithful echo of the halls of Oxford, blushes not to say "We are deeply conscious that in lacking re-union with Rome, far from asserting a right, we forego a privilege. Rome has imperishable claims upon our gratitude, and, were it so ordained upon our deference--she is our elder sister in the faith, nay, she is our mother, to whom, by the grace of God, we owe it that we are what we are."--"We cannot stand where we are", we must go backwards or forwards ; and it will surely be the latter"--In Newman's letter to Jelf--" and" (says the British Critic)" as we go on, we must recede more and more from the principles, if any, such there be, of the English Reformation."

These Doctors find (they tell us) reasons for all their proceedings in the formularies of the Episcopal Church, namely, in her Doctrines on Orders, Sacrament, Baptism, Confirmation, Absolution, &c. We have for some time past, pretty plain instructions on some of the above doctrines in the struggle between Mr. Gorham, and his Bishop--the now famous Henry of Exeter. We who look on, and we confess with deep interest as to the issue of the struggle, while we keep our Bible in our hand, are at no loss, even wanting the interpretation of a privy Council, to find the *truth* in the case, but on this particular point I reserve my remarks to a future Lecture.

It is but fair for me to state, that those Drs. do sometimes appeal to the Scriptures for support ; it is however very seldom : that Book does not so well suit their purpose, as others with which they are evidently more in love, if not more familiar ; besides they seem thoroughly to dislike the old Protestant doctrines, of the *Supreme* authority of the Word of God. I have only to quote *their rule* on this subject, and at once quit their company here—“Scripture and tradition, taken together, are the joint rule as faith”—Tract 78—page 2,—“When the sense of Scripture, of interpreted by reason, is contrary to the sense given to it by Catholic antiquity, we ought to side with the latter”—Keble’s Sermons—To this I say decidedly *no*—but, to the law, and to the testimony, we will continue to appeal, if these men, and all Catholic antiquity, speak not according to these, it is because “there is no light in them”—Howbeit in vain do they worship me, teaching for doctrines the commandments of men : making

the Word of God of none effect through your tradition, which ye have delivered," Mark vii. 7--13.

Teachers of this school are greatly on the increase; they can count in their roll, men of rank and learning, of great zeal and activity, men occupying seats of authority and power, in the senate and universities, possessing vast funds and numerous abettors, they at present occupy many of your nominally protestant pulpits, having great facilities for spreading their errors, in almost all our charitable institutions, they are sustained, and defended by well written, and ably conducted vols., pamphlets, tracts, monthly, weekly, and quarterly periodicals, freely circulating all over the protestant world. They are surrounded by a numerous, confiding, unsuspicions, noble-hearted people, without whose notice, or consent, they are daily, introducing doctrines and preachers, both calculated and intended to, consign the whole of them, to the bosom, and tender keeping of the, Pope of Rome. In short terms my friends, my answer to the question, What is Pusyism, is, "Just Popery without the Pope. It is the wild beast's body, without the wild beast's head. All the principles, the passions, the ambition, the end of Popery without the top stone of supremacy that Italian Popery possesses".

My answer to the second question. Why do you take up this subject? is soon given, and is as follows—

1. Because I am a Protestant--Inheriting in common with yourselves the blessed fruits of the Reformation, viz.--The Word of God, translated faithfully, opened and put into my hand, to read for myself those truths "which make wise unto salvation;" then we have the right of private judgment in matters of faith, the free exercise of our holy religion, and the protection of British laws and a protestant Constitution. Both duty and gratitude, bind me as a citizen and a Christian to conserve these blessings unimpaired to my country and the Church of God. The strong claims of my fellow-men upon me, and the commands of the Word of God, urge me to labor faithfully to promote the truth; and it will be our disgrace, if treasures so matchless in price as these, which for a season are entrusted by God to our faithful keeping, should suffer loss in our hands.

2. Because I am a protestant Minister--whose duty is to feed the flock of God which he has purchased with his own blood; to

lead them by the green pastures of his word, and by the peace-giving ordinances of his house ; to warn them faithfully and affectionately of every thing injurious to their souls best interest ; and, if needs be, to defend them against any, or every attempt to despoil them of their rights as citizens, or as christians.

3. Lastly, I take up this subject, because I am a Christian. And, consequently, blows given to the doctrines of Christ, to His character, to his church, or to his people, are given to me ; therefore am I bound fast by my reason, my feeling of self preservation by love of friends, love of my country, and love of my God, (and you too my brethren are in his bond--of holy brotherhood)--to "defend the right."

Toronto, Feb. 10th, 1850.

PUSEYISM.

SECOND LECTURE.

APOSTOLIC SUCCESSION.

And John answered him, saying, master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.—Mark ix. 38, 39.

In this conduct of the disciples of our Lord, we have thus early a plain indication of the tendency of even the best of men, to take up false positions, injurious to the progress of truth in the world. We have here men assuming a false position upon the assumption of a certain property, which, under a variety of names has ever since been doing mischief to mankind; because “they walk not with us,” is the reason rung in the ears of men, since holy Stephen gave his spirit up into the hands of Jesus, down to the shutting of Rome’s Inquisition on the devoted Dr. Achilli; and when John of Exeters’ chains told the people of England, not only what her Bishop’s thought on the subject of others daring to differ from them, but what they have both heart and will to do with such delinquents. “Oh my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united! for in their anger they slew the man, and in their self-will they cut off the Princes. Cursed be their anger, for it was fierce; and their wrath for it was cruel.” These parties not only assume a certain property, as necessary, but claim to be the sole proprietors of it; and then as a natural consequence, give or deny it to whom they please; they also censure and silence all (if they can),

who do not come up to their standard : that is, they actually stop the work of the Lord, because they who were doing that work, and doing it well, were not Episcopally ordained, or “walked not with us.”

In the conduct of our Lord, we have a complete refutation of the claims set up ; also a direct stop put to all such proceedings, on the part of his disciples. How promptly he interferes, how decidedly he legislates. But a short time before he had silenced contentions, and given counsel on the subject of “greatest,” and “least,” among themselves as disciples ; teaching that the only ministerial greatness that shall by Himself be tolerated in his Church is found in the amount of service rendered, or of work done by ministers, to their brethren : now HE sets them right in this matter of their error also, by teaching that they possessed no such property or power as they supposed. “Forbid them not,” said Jesus : the opinion you hold is erroneous, and injurious to the very work in which you profess to be engaged yourselves ; because he whom you have condemned, and forbidden to work miracles in my name, and thus publicly injured, is one of ourselves, “is with us,” doing the work we are doing, and wish to have done. You, by such an act, weaken your own hands, hinder your own work, injure good men, and make foes of real friends. Our Lord then proceeds to lay down a universal rule on the subject, viz : no men can be Christs, and his Church’s enemy, i.e., Dissenters, Schismatics, or Heretics, who in the name of Jesus Christ, are doing the work of God.

Such seems to me a fair, a candid and right exposition of this passage of Holy Scripture ; and this being so, it will necessarily follow that the claims set up by Puseyite teaching, called “Apostolic Succession,” have often been set up before, are exploded by Christ : and in imitation of Christ, and for the same reasons are still exploded by all true Protestants, for they go to the Law of God and the Testimony of Christ and his Apostles on all such matters. Before proceeding further, you must know that all who belong to the Oxford, Puseyite or Apostolic Succession School, teach mankind that “No man is or can be a minister of the New Testament of Jesus Christ, unless he be able to trace his ministerial descent up to the Apostles themselves, through an unbroken chain of Prelates, as their true successors ;

and that that only is a Church of Christ which possesses such a ministry," plainly intimating to all other denominations of christians, that which the want of power alone prevents them enforcing; and most modestly proclaiming to the world "no doubt we are the people, and wisdom will die with us."

There is a remarkable passage which is occasionally cited by the less thoughtful of the Tractist sect: "And Jesus answered and said unto him," (Simon Peter) "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," Mat. xvi. 17, 19. On this text it is our satisfaction to quote from the Oriel Divines; and thus by the use of their inverted weapons, to subdue some of their less-instructed disciples. The point is, "the power of the keys"---"the power of binding and loosing;" and this, according to Mede, "is, as it were, a power of oracle, to declare unto the people the remission of their sins, by the acceptance of Christ's sacrifice," Oxford Tracts, No. 74. Of the promise made (Mat. xvi. 19,) of "the power of the keys," Bishop Andrews finds the accomplishment in another Scripture: "then said Jesus to them again, (to his assembled disciples) peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," John xx. 21, 23. In favor of this view, the Bishop asserts "the joint consent of the Fathers," Oxford Tracts, No. 74. Passing by other writers whose testimonies, original or selected, appear in the series, see especially Oxford Tracts, No. 35. We add only the words of Archbishop Laud: "Christ promised the keys to St. Peter; (Mat. xvi.) True: but so did he to all the rest of the Apostles, (Mat. xviii.---John xx.) and to their successors, as much as to his. Saint Augustine is plain: "if this were said only of St. Peter, then the Church hath no power to do it," which God forbid! The keys, therefore, were given to St Peter, and all the rest, in a figure of the church, to whose power and for

whose use they were given. But there's not one key in all that bunch, that can let in St. Peter's successor to a more powerful principality universal than the successors of the other Apostles had." Oxford Tracts, No. 74.

In my former lecture, I brought before my hearers, first, the very early tendency of men to assume a false character, to proclaim themselves the sole owners of miraculous powers, and by their subtle, false reasonings, and the introduction of "another gospel," they endeavor to maintain, and to advance their pernicious and fatal projects. Secondly, I then applied the subject to the case in hand, by answering in your hearing from their own lips, the question. What is Puseyism? Their own reply was-- 1st. Fear that if the establishment in England go down, that Episcopacy will go down. 2nd. A sincere, undisguised hatred to Protestantism, in every form, and under every name, and in every place. 3rd. A love for Rome, with strong desires and determination, to carry, if they can, all the costly fruits of the Reformation back to the Pope, making him a present of them; we also know quite well what he would do with our blessed institutions were they in his kind keeping; it so happens, however, that this old gentleman is from home just now: it also happens, very happily, that those, his loving friends, have reckoned without their Host; for there is still left to us as much real Protestant feeling, reformation principles, Bible christianity in the world, as will upset and spoil every such vain, wicked purpose. I then proceeded in the 4th place, to glance at the basis on which these men rest their structure, that is, where they rest their reasons for being Puseyites---first, they say they are the *only* true expositors of the formularies of the Church of England: or in other words, that the prayer book is puseyite---second, they say that the model of the Episcopal Church is the developement of their system, which system would speedily attain to its perfection, if Episcopacy were only removed from the injurious influence of Protestantism, and placed under the shadow of that all perfect developement of truth, which they find in the Counsel of Trent. And, 3rdly. They tell us, they rest their structure on the holy scriptures; by the by, they inform us, that while they (the scriptures) contain their system, do not by any means present it to the vulgar eye, for none can find their system there but—who do you

think?—why the Bishops!! In passing, I pointed your attention to the *hopes*, the preparations, and the prayers of the Roman Catholics, for the speedy, the perfect completion of the plans of these celebrated Puseyites. I then answered the very proper question put to me by several parties, viz: Why do I take this subject up for discussion?

We shall now pass on to the examination of the claims of these teachers, to be the legitimate, and the only legitimate descendants of the Apostles; and that no misunderstanding of terms may confuse us; allow me to explain:—What we mean, and understand others to mean by the terms, Apostolic Succession.

1st. I mean and understand by it, “that from the Apostles, and by the instrumentality of this continued successional imposition of hands, there has descended upon the ministry, *all* the virtue, excellency, and grace of their spiritual functions; and that without this, and apart from it, there can be no ministerial efficacy. The Sacraments themselves being dependent for their virtue upon it, so that they cannot be properly or duly administered, except by those who enjoy this successional imposition of hands.” I may be allowed to quote, perhaps, a clearer definition of the same thing from a tract issued from the Presbyterian press, in Belfast. “Apostolic succession is that doctrine which teaches that he only is a Minister of Christ who can trace his ministerial descent up to the Apostles themselves, through an unbroken chain of Prelates as their true successors, and that only is a church of Christ which possesses such a ministry. In other words, that Prelates are to the Church now what the Apostles were of old, and that there can be neither Ministry nor Church, where such Prelates do not exist, ordain, and govern, and where the ministerial title cannot be traced, as the stream to its fountain, through an uninterrupted line of Prelates to the Apostles times.”

It is only fair that we should now hear from the Puseyites themselves what they mean, and wish their hearers to understand by this Apostolic succession; you shall hear it in their own words. They say in Tract No. 74, that the Church of England is “not only a decent, orderly, useful society, but, the *only church in the realm which has a right to be quite sure that she has the Lord’s body to give to his people.*” And, therefore, they understand and mean by “The doctrine of Apostolic Succession, as a rule of practice;

i. e. : 1. That the participation in the body and blood of Christ is essential to the maintenance of christian life and hope in each individual. 2. That it is conveyed to individual christians ONLY by the hands of the successors of the Apostles and their delegates. 3. That the successors of the Apostles are those who are descended in a direct line from them by the imposition of hands ; and that the delegates of these are the respective presbyters whom each has commissioned.” (See Mr. Percival’s letter to Dr. Arnold, appendix page 37.) Hence it is said, that the Church of England is “the only church in this realm which has a right to be quite sure that she has the Lord’s body to give to His people.” (Tract 4, page 5.) And again, “a person not commissioned from the Bishop may use the words of Baptism, and sprinkle or bathe with the water on earth ; but there is no promise from Christ, that such a man shall admit souls to the kingdom of heaven. A person not commissioned may break bread and pour out wine, and pretend to give the Lord’s supper ; but it can afford no *comfort* to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose, that, while he does so here on earth, they will be partakers in the Saviour’s heavenly body and blood. And as for the person himself who takes upon himself without warrant, to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram. (Tract 35, page 3.) 3. They state to us the result of such pretensions as these : “ that Presbyterian ministers have *assumed* a power which was never entrusted to them ; and have presumed to exercise the power of ordination and to perpetuate a succession of Ministers, without having received a commission to do so.” (Tract 7, page 2.) We are then very gravely told what true succession has conferred upon them, viz. : 1st To *admit* or *exclude* whom they will, from the mysterious communion, called the *kingdom of heaven*. 2nd. To *bless* and *intercede* for those within this kingdom, in a sense *peculiar* to themselves. 3rd. To make the Eucharistic bread and wine the *body and blood of Christ*, in the sense in which our Lord made them so. 4th. To enable others to perform this *great miracle*, by *ordaining* them with imposition of hands. (See Remains of Rev. R. H. Froud, vol. 3, page 43.) “ Why,” say they, very justly, “ should we talk so much of an *establishment*, and so little of an *apostolic succession*? ”

4. This arrogant pretension of theirs don't stop even here, for they put down their heel on the necks of Princes. They who regard the Apostolical authority as perpetuated in the church, and the jurisdiction as conveyed to Bishops and Priests, have quoted, in reference to their favorite topic, the words of Bishop Collier: "I can't help saying, that, in my opinion, a Prince made but a lean figure in comparison with an Apostle. What is the magnificence of palaces, the richness of furniture, the quality of attendance, what is all this to the pomp of miracles, and the grandeur of supernatural power? A Prince can bestow marks of distinction, and posts of honor and authority; but he can't give the Holy Ghost, he can't register his favorites among the quality of heaven, nor entitle them to the bliss of eternity. No: these powers were Apostolic privileges, and the enclosure of the church." (See Tract 74.) We know of but one on earth equally arrogant, who used to live in Rome. Where now, we ask, is the "charity" which is the end of the commandment, out of a pure heart, and a good conscience, and faith unfeigned?" surely it dwells not with those who, for a theory of no practical value, un-church Lutherans and Presbyterians, Baptists, Congregationalists, and Methodists. The kindred of such bigots is with Rome; for Rome advances only another step, by declaring in "The Tablet"—that the Archbishop of Canterbury is a mere laymen. But in vain do they talk of apostolical descent; the sainted spirits of John and Paul would not acknowledge them; and their own Peter would say, "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

The working out of this system of error in the hands of honest (perhaps the doctors would say *injudicious*) Pusyites, is very awkward now and again. For example: while I was residing in the town of B——, in the north of Ireland, the Incumbent of the parish became most anxious to vindicate his Apostolical functions; one peaceful point he made known from the pulpit, and from house to house, was that, "no *marriage*, or *baptism*, unless solemnized in the parish church, was proper or right in the sight of God; consequently, the children of all who were married, and baptized by dissenters, were neither, *legitimate*, nor *christians*. In a parish not only very large and populous, but, where one twentieth of them were not Episcopalian, this was a comfortable

doctrine to very few ; one couple who had been married by the Presbyterian minister, got so alarmed as to apply for, and actually obtain, Episcopal marriage ; another young lady became alarmed on the subject after a visit from his Apostolic reverence, she naturally enough made known her fears to her husband, who was made of more stubborn material, and after quelling the fears of his wife, forthwith waited on the parson, and obtaining an acknowledgment of the fact from him ; advanced close to his person, and raising his arm, (no weak one be assured) deliberately told him, that his coat alone saved him from its full weight, but that, not even that, should be his protection, if, in his future visits, he preached such doctrine of devils ; it was supposed the argument was quite satisfactory, it was at least overpowering for we heard no more of the ungodly marriages of dissenters.

The same person met a poor man in the street, who had led a very wicked life, but who had been reclaimed, through the instrumentality of the Temperance Society ; he had attended *church* all his life before this great change had taken place, but now, and since the change, he attended the services in the Methodist chapel ; he had put off his bloated looks and tattered garments, and by grace become a man of prayer, and deep contrition of spirit."—The Episcopal Minister accosted him, by saying how very happy it made him to see such a change for the better, and also to hear, as he frequently did, of his altered, and now excellent character, " but, said he, I dont see you in church, how is this ? where do you go on Sunday ? Sir, replied the poor man, I feel obliged by your kindness, and thank my God for the change his grace has wrought ; I now go regularly to church. You do !! replied the Minister, where do you sit ? I have not noticed you. No sir, it is true you do not, for I attend *that church* now ; pointing to our chapel which was then in view. THAT CHURCH, said the indignant divine with great emphasis, accompanied by a look of scorn cast at the building, and then turning his face away from the painful sight, he continued, *that is not a church*, that is a mere *conventicle*. Well sir, call it what you please, the Minister of that house preaches the gospel of Jesus Christ, the place is as the gate of heaven to me, and the word preached, the power of God unto my salvation. Minister—*Gospel*—replied the divine, with growing warmth ; there is no minister there sir, nor gospel either ;

they have neither authority to teach nor gospel to give you.—Well sir, replied the poor man, you are certainly mistaken. No sir, *I am* not mistaken, *you are*; and, I now warn you, on the peril of your soul, that you go no more to such places, but come back again to the Church of God.”

Jesus said to us “by their fruits ye shall know them”—Puseyism and Popery, say no, but by unbroken succession from the Apostles you shall know them ; this Puseyite parson’s pretensions are not one whit less unscriptural, and nonsensical, than those of a celebrated Doctor of Maynooth College, whom I once heard edifying a very large congregation of people in Westland Row Chapel, Dublin. After proving the truth of transubstantiation by a way of his own ; he proceeded to state and defend the ghostly virtues possessed by the priests, in absolving from sin, transubstantiating the wafer, unbinding from the shades of Limbo—and from purgatorial bars and flames, and so leaving the dear people entirely depending on the tender mercies of Rome ; he then very adroitly, in the form of a protestant’s objection, asked : “but what, if after priestly virtue has been communicated, by the laying on of the hands of the Bishop, the priest should become a bad man ? will the offices he performs for your souls, lose any of their virtue, because he who performs them has become a wicked bad man ? by *no means* my friends,” was the reply, “ it would be a sad state of things indeed, if the most merciful God would leave your salvation to depend on the character of a weak sinful man ; no my friends, the *function of the priest, is not altered by the character of the man* ; were it so, it would lead to endless confusion ; and would be in direct opposition to the usual benevolence of God.—For instance ; suppose my gardner to be a very bad, wicked man ; I call him to me, and putting a variety of seeds into his hand, direct him to plant them in proper places ; he goes out does as I direct him, the plants grow up, and come to perfection ; the seeds sustained no injury in being planted by a wicked man.—Or, again, part of my garden being very light sandy soil, requires to be frequently irrigated in dry seasons ; for this purpose I have an old barrel, fixed up on a car for conveying water from the river to the garden ; this barrel was not very sound when first set apart for this use, since then it has become very crazy, quite rotten in many places, yet it continues to hold in, and serves my

purpose quite well ; and the water conveyed to my garden by this vessel, just makes the plants on which it is poured to grow as fast and luxuriously as if it were conveyed in a vessel of gold.—And so of the priest ; for although, while he ministers to the people, he be as rotten as my old barrel, so that when he dies he is only fit to be broken up and given to the flames of hell ; still the souls of the people can sustain no injury thereby, for the virtues of his consecration continue uninjured by the sinfulness of his character.”

I shall next pass on to prove to you, how utterly untenable, all such pretensions as stated above are, when examined by the test of—1st. The word of God. In Gal. i. 11 12—we are instructed, that the Apostolic office and virtue, also the teaching of such a man, is communicated to him direct from heaven, and by no human intervention—and, that neither Peter nor any of the Apostles, gave Paul either his office in the ministry, or the gospel which he so successfully preached “For I neither received it of man, neither *was I taught it*, but by the revelation of Jesus Christ.” Nor was this claim of being an Apostle, or the successor of an Apostle, to be received without being sustained by authenticated miracles ; for “truly the signs of an Apostle were wrought among you”—says Paul.—“in all patience, in signs, and wonders, and mighty deeds—see 2nd Cor. xii. 12.—Would it not be more direct, much easier, and far more convincing to a plain intelligent congregation, for our Puseyite Doctors, to say to the poor cripple, alas, too frequently to be seen at the porches of their Temples—“Silver or gold we have none ; but such as we have, give we unto you, in the name of the Lord Jesus Christ, arise and walk”—than to be continually bungling up the story of unbroken succession in an office, the powers of which they are destitute of ?—Was it necessary for Paul in vindicating his Apostolical character before the churches, to refer so pointedly to the fact of his having had a personal interview with the Lord Jesus, in proof of his being *truly* an Apostle, and will our modern claimants of Apostolic power, refuse to give us such proof of qualification ? “Am I not an Apostle ? Am I not free ? *Have I not seen Jesus Christ our Lord ?*” see 1 Cor. ix. 1.—i. e., I am an Apostle, and here is one first and indispensable fact in proof, I have seen the Lord, lest you mistake in this matter

consult Acts i. 21. and in the election of a successor to Judas, you will find *this* an indispensable requisite—and, if necessary to a succession then, why not now? In fact, *successors* in office the Apostles had not, could not have, could not make; it was neither required nor necessary. In the very minutely described qualifications for a Bishop, this one on which the school of Oxford rests all her claims, is never *once* named, see 1 Tim. iii. 1 to 8., and Titus i. 5 to 11. Yet, notwithstanding that this so called succession is neither necessary, or possible, and not being once named in the inspired and Apostolic rules and requirements; it is by both Puseyites and Papists made *vital, indispensable*; and it is by them put forward, in terms, and manner, both arrogant and offensive. “Protestanism, (say they) as might be expected in a false religion, is opposed not less to our perceptions of the beautiful, than of the good and true.” British Critic, No. 64, page 393. “Our object” (they continue) “is to unprotestanize the National Church—as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation.” Ibid July 1841.

Not only does this system receive neither countenance nor support from the Holy Scriptures, but it is also unsupported by, and contrary to numerous well established facts, in the history of the religion of Jesus—*It is impossible to trace an unbroken succession.* Do we turn to the very *first* century, Bishop Stillingfleet declares, that “here the succession is as muddy as the Tiber itself,” there being four different opinions as to the name, even of Peter’s immediate successor. When we look to England in later times, where, if anywhere, the succession should be traced with ease, we find periods, in which Archbishops filled the chair, in the see of Canterbury, whose very names are unknown—Inett confesses that “the difficulties of the succession in that see betwixt the year 768 and 800, were invincible” if such be the case in Canterbury itself, what can be expected in less important sees? The same writer acknowledges, with regard to these, that there were “Bishops, some of whose names, and, which is more, their sees are entirely unknown to our historians.” When we turn to the first see in Ireland—Armagh—there we find various breaches; for, according to Ware, amongst other irregularities, *eight* persons presided over that diocese, who never were so much as *ordained*,

and if such was the state even of the Primates see, shall we have hope for better in the lesser ones ? no, for the same writer declares, he could not so much as tell the names of their Bishops for several centuries. See orig. Anglican, vol. 1, page 200 and 203, also Ware's Bishops of Armagh, page 9.

It has been repeatedly broken in the very Pontiffs themselves. Laymen have been raised to the Popedom, who were never ordained at all ; Pope Leo the 10th was an Atheist ; Pope Liberius was an Arian. On several occasions, several Popes reigned at the same time, each cursing and deposing the other. The See of Canterbury, England, has more than once been filled by a Pope, who was afterwards deposed, and his acts pronounced invalid, but he who succeeded him in the See, kept it without another consecration. In the fourth century the greater part of the Bishops became Arians. What shall we say to all this ? simply this, that the Puseyites have no more right to be " quite sure" on this point than they have to be " quite sure" as to the precise complexion of the inhabitants of Jupiter. Hear also what a learned and living divine (Archbishop Whately) declares of such pretensions. " The ultimate consequence must be, that any one, who sincerely believes that his claim to the supposed sacramental virtue of true ordination, and *this* again, on perfect apostolical succession, as above described, must be involved, in proportion as he reads, and enquires, and reflects on the subject, in the most distressing doubt and perplexity."

It is said that the " Apostolic powers, if not transmitted through these, in some instances, *corrupt* channels, have not been transmitted to our times at all." And since these *corrupt* transmitters cannot possibly be dispensed with, the following vindication is set up. All men are sinners ; and " what are, after all, the *petty differences* between sinner and sinner, " when viewed in relation to the Holy God ? (See Tract No. 5, page 11.) Is not such a view as this very profane ? Yet in the face of all these facts, the Oxford writers maintain that, in *virtue* of *unbroken* succession from the Apostles, the Episcopal Clergy are—" exclusively God's Ambassadors." (Tract No. 4, page 1,) that they are exclusively entrusted with the " Word and Sacraments, the keys of the kingdom of heaven, yea, the keys of heaven and hell :" and that they are exclusively invested with the awful

prerogative "of dispensing Christ's body and blood." (Tract No. 10, page 5, 6.) Irrespective of the morality or immorality, the purity or wickedness, of their lives ; irrespective, in fact, of every thing but the circumstances of their being ordained by a Bishop ; they, and they only, are true Ministers of Christ.

2nd. Such claims as these are self-destructive. They compel the Puseyites to trace their genealogy from Rome Papal, on whom many of the Church of England's best writers have fixed the horrid brand of, "The mother of harlots and abominations," the consequences which arise out of such relationship are so shocking and odious, that I heard the celebrated priest, Thomas Maguire, when engaged in controversy with a minister of the Irish establishment in Dublin ; while he raised up both hands, and with a look expressive of pity and surprise exclaim, "oh, sir, had I such a mother, I would be ashamed to acknowledge her !!!" Besides the very church on which Puseyites look with such admiration, from which also they derive all their spiritual authority, utterly repudiate their claims, although they are so anxious to have them back into their apostolic bosom. They would not, even now, have a minister or a Bishop from among them, without re-consecrating, re-ordinating them. And, certainly, if there is consistency with either, it is with Rome : for she has again and again, withdrawn all her imparted virtues, taken back all her delegated authority ; and from her highest courts has proclaimed to the world, that England, and her Church, as well as all the whole "spawn of heretics," which have arisen out of Luther's Reformation, are rejected, and anathematized, with all the fiendish pomp of bells, book, and candle ; and if we are to credit words and acts, Protestant England is still as hateful to the papacy. Certainly she has highly deserved it, and dark for her will be that day, in which her churches, now protestant, form alliances with Rome Papal.

Then again we would ask, what right have Oxford divines to claim virtue through Rome, and deny it to the other churches of Britain, the Continents of Europe and America ? All the priests at the reformation who abandoned Popery did not become Episcopalian ; but previous to their conversions, their ordinations were as valid with the Pope, as any of their companions. Does England, with Henry VIII. at her head, play the same game to-

ward Presbyterians, &c., by excommunicating them, that Rome played so powerlessly toward herself? If so, then is it not true that a third party can play the same game, and with just as good a grace toward Canterbury, as Canterbury toward them? But away with such empty figments; they are nought but the husks on which the swine do feed, that these poor prodigals would fain fill their bellies with; true apostolic succession is, *personal holiness*, and the unmixed doctrines of the inspired word, "for without the spirit of Christ ye are none of his." Thus you see clearly how those men's principles destroy themselves; nor could we suppose them so foolish did we not hear themselves say that "we are deeply conscious that in lacking re-union with Rome, far from asserting a right, we forego a privilege. Rome has imperishable claims upon our gratitude, and, were it so ordered upon our difference. She is our elder sister in the faith, nay, *she is our mother*, to whom, by the grace of God, we owe it that we are what we are." (See British Critic, vol. 30, page 3.) 3rd. Such doctrines, to say the very least, are both dangerous, uncharitable, and monstrous; making, as they do, the basest guilt, if protected by this mysterious invisible thing called succession, safer, and far preferable in the ministry, to the soundest, loftiest piety without Episcopal succession: Thus making the religion of our blessed Redeemer no longer a reasonable, spiritual service, but a compliance with unreasonable, unscriptural, and presumptuous claims. What else can we say of such teachers, and teaching? of men who can deliberately tell the world, that "as for the person himself, who takes upon himself without warrant," (from Episcopal Bishops,) "to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram, whose awful punishment you read of in the book of Numbers." (Tract No. 35, page 3.) Thus consigning to perdition all the other Ministers, with their churches, in Protestant Christendom. Alas for our country, for the world, if such doctrines were true; thank God, we have ten thousand scripture texts, and ten thousand undeniable facts to prove to our perfect satisfaction, the falsity of the doctrine. "The word of the Lord is not bound" to their, and Rome's pulpits: it is free, we have it, I preach it, prove its power, and witness it in others, for "there is no respect of persons with God; for whosoever feareth him, and worketh righteousness, the

same is accepted of him.” These blessed springs of life flow over always, in every place, and for the salvation of all, “ Whosoever will, may come and take of the water of life *freely*. 4th. What then, beloved brethren, in the present crisis, is your duty, as parents, Sabbath School Teachers, Members of Churches, or citizens of no mean City? You are bound by all those relationships, to befriend, and help, to maintain, the religion of Jesus Christ, where it is, as well as to diffuse the blessing far and wide; never, on any account be an abettor of false principles in religion, or by any means a hinderer of the advancing light and power of genuine holiness. Don’t stand in the dangerous position of the mere well-wisher, the looker on in this struggle of truth with error; embrace with all your heart the cause of God; unite yourself decidedly and at once with the people who believe in and confess Christ; and thus become personally one of Jesus’s witnesses; who delight to confess him before men.

In conclusion, be quite certain that you possess, in your heart, the real *power*, and real comforts of “ the kingdom of heaven,” and retain your hold of it by a firm hand, “ her price is far above rubies;” here, in this spirit, and position is the only place, or state of solid peace, of lasting safety. In that precious narrative, which must be familiar to you all, from the pen of the sainted Leigh Richmond, called, “ Little Jane, or the Young Cottager,” you have the beginnings, the progress, and final triumph, of the religion of Christ, (the true apostolic succession) delineated by the hand of a master. One closing scene, in “ Little Jane’s” chamber, I admire greatly; on his entering he found her composed and full of hope, waiting for her change. On his asking on what foundation her hope of eternal life in heaven so firmly rested?—she replied by placing her hand on her *bosom* and saying, “ *on Christ here*,” then pointing with her finger, and raising her eyes toward heaven, she said, “ *and on Christ there.*” May your hope rest on the same “ *sure*” foundation, in life, in death, and *forever*. Amen.



THIRD LECTURE.

BAPTISMAL REGENERATION.

Marvel not that I said unto thee, ye must be born again.—[John 3d chap. 7th v.

The subject for consideration this evening is, “Baptismal Regeneration,” a dogma of the Oxford Divines, and one which we consider has no support from the Word of God, but is opposed to both the *Words*, and to the whole spirit of the Gospel of Christ Jesus; it is a doctrine at once so arrogant, uncharitable, unreasonable, and wicked, as not only to excite one’s surprise, but also our sorrow and indignation, that it should be taught from the Chairs of Doctors in Protestant seats of learning, circulated in ten thousand forms through the press, by men enjoying the endowments of a Church, and a religion, whose principles, and very name they hate and repudiate; nay further, be proclaimed from the pulpits, and practiced in the very Sanctuaries once regarded as the sacred depositories of the truths, the whole truths, and nothing but the truths of the Reformation, Protestantism, the word of God.

Yet dark as the picture is at present, we would still fondly cling to the good hope, that England’s Protestantism will yet rise, and purify her institutions from such a foul leaven as Puseyism; and that the many noble spirits in the English Church who so fondly cling to their beloved Episcopacy, may yet succeed in towing their ship clear off the shoals and whirlpools of Puseyism and Oxford; before she is irretrievably engulfed in the dark caverns of Romanism. Most gladly would we cheer such efforts on,

and when crowned with success join our brethren of that community, in their triumphant song of “Hallelujah, the Lord God Omnipotent reigneth, amen, and amen.”

In pursuing my subject I shall keep to my plan in the two former lectures, by *first* stating my terms, then explaining them, and also what I mean, and understand, by Baptismal Regeneration; *secondly*, proving to you that such views are held and diligently taught by Puseyites in the English Church; *thirdly*, prove to you from the word of God, that this doctrine is anti-scriptural, destructive to the souls of men, and, subversive of Protestantism; and *fourthly*, consider for a moment your personal interest and duty, as Protestants, and Christians.

1st. I shall proceed to state and explain my terms, also what I understand by Baptismal Regeneration.

Baptism is a term which will for my present purpose be sufficiently explained and understood, by my saying; that it is the outward application of water to the person of the baptized, by sprinkling, affusion, or immersion, in the name of the Father and of the Son, and of the Holy Ghost, thereby recognizing the baptized as a Christian, or Disciple of Jesus Christ. And so far as *signs* can express spiritual realities or things, this sufficiently expresses, what has already been wrought in the soul, or must yet be wrought in the soul of the baptized, before they can be “a member of Christ, the child of God, and an inheritor of the kingdom of heaven;” such exalted privileges being peculiar or confined, by the very nature of things spiritual and heavenly to those happy persons who have received in their souls, “the washing of regeneration,” that is, as explained to us in the words immediately succeeding those just now quoted “the renewing of the Holy Ghost.”

“*Regeneration*,” a new birth; that work of the Holy Spirit by which we experience a change of heart. It is expressed in scripture by being “born again.” John, chap. 3, v. 7. “Born from above; being quickened.” Ephesians, chap. 2, v. 1. “By Christ being formed in the heart.” Gal. chap. 4, v. 19. “By our partaking of the divine nature.” 2nd Peter, chap. 1, v. 4. The efficient cause of regeneration is the divine Spirit. That man is not the author of it, is evident from John, chap. 1, vs. 12, 13, chap. 3, v. 4; Ephesians, chap. 2, vs. 8, 10. The instrumental

cause is the word of God. James, chap. 1, v. 18; 1st Peter chap. 1, v. 23; 1st Corinthians, chap. 4, v. 15. The change in regeneration consists in the recovery of the moral image of God upon the heart; that is to say, so as to love Him supremely, and serve Him ultimately as our highest end, and to delight in Him superlatively as our "chief good." Vide, Richard Watson. Here we have them, in the regenerate *at least*; a change of heart, or moral nature, produced by the Spirit of God; it is, therefore, a heavenly thing, it is "from above;" and while the change is palpable, and plain, the manner of its accomplishment is hid from our knowledge; it is mysterious, being the hidden operation of spirit on spirit; with the mode of operation we are not conversant; with the agents, and results of operation, we are conversant, and familiar; we have many things in nature strikingly similar, and to these as illustrations, the Redeemer points us for instruction, "The wind bloweth where it listeth, (chooseth,) and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one who is born of the Spirit."

We say, then, that the regenerate person is a new creature not in respect of his *essence*, but of his views, and habits, and inclinations. It is an inward change from all unholy, to all holy tempers, from pride to humility, from passionateness to meekness, from peevishness and discontent, to patience and resignation; in a word, from an earthly, sensual, and devilish mind, to "that mind that was in Christ." Phillipians, chap. 2, v. 5 to 11.

When this important change is *thus* wrought in the man, (but never until then) he really, and in truth becomes: an adopted child of God, a legitimate participator in all the promises of God; such a new nature can be, is, and delights to be, subject to the law of God; *he* and only such as he is, become real members of the Church of Christ, i. e., "enters into the kingdom of heaven."

Now, what I understand by Baptismal regeneration is: That *baptism* and *regeneration* are uniformly and inseparably connected together by the subject baptized, adult or infant; that regeneration is effected *only* in, and by baptism; that no baptism regenerates unless it be administered by a legitimate successionist; and that, consequently, those baptized by them, and they only are truly regenerate, while all others are out of God's covenant, are

lost, are damned forever!! Alas ! Alas !! for us, for we must either close up our Bible, and our reason, and hand them over to the keeping of these Doctors ; or retain and use them (if they say truth) at the peril of our perishing forever. Brethren, you must judge for yourselves in this matter ; but I must keep my Bible, and keep it open too : praying for grace in such wise to hear them “to read, mark, learn, and inwardly digest them, that, by patience, and comfort of the Holy Word, I may embrace, and even hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ, amen. For I now choose, and hope ever to prefer as my guides to everlasting life, Jesus, and the Apostles, before the doctors of either Rome or Oxford ; because “God is true,” and all who speak contrary to his holy word, are “Liars.”

However, lest I should misunderstand these doctors, and consequently, misrepresent them, let us hear from their own words what their teachings are, and what they wish us to believe on this subject ; this, leads me,

Secondly, To present to you the views held and taught by the Puseyites, on the subject of regeneration.

In the first place they teach, that, by Baptism, as it is administered by them, the baptized is regenerated : “ Persons are said to be regenerated, or born again, *only once*. Question : and, when do you say that is ? Answer : When they are made christians at their baptism. Question : Does the Church teach her members to *pray for the grace of regeneration at any other time* ? Answer : *By no means*. Ques. ; Do you think this grace, which is given to persons at their baptism, a great blessing ? Ans. Certainly I do ; and I heartily thank God, through Jesus Christ, that he has let me partake of that Sacrament.---See Bishop Maut’s Catechism.

“ And this (baptismal regeneration, says Hammond,) may prove a solemn piece of comfort to some who suspect their state more than they need ; they think it impossible they should be in a regenerated condition, because they cannot find the notable change in themselves, they see and observe in others. *These men may as well be jealous they are not men, because they cannot remember when their soul came to them.*”

They say further, that our admission into God’s covenant of

grace is by baptism with water only." The sacrament of baptism, (say they,) by which souls are admitted into covenant with God, and without which none can enter into the kingdom of heaven."---Tract 35, page 1.

" What sparkles in that lucid flood
Is water, by gross mortals eyed ;
But seen by faith, 'tis blood
Out of a dear Friend's side."

[Chistian year—Holy Baptism.

According to these teachers, it is by Baptism we are purified, or washed from our Sins: " In His sacrament also, he was with them, (the ancient Church;) He fed them in the eucharist ; He washed away their Sins in baptism ; and baptism was to them salvation, and the cross, and the resurrection ; because He opened their eyes to see not only the visible minister, but Himself working invisibly ; not only the water, but the blood ; and the Holy Spirit, the third witness, applying the blood, through the water, to the cleansing of the soul."---Tract 67, page 175.

They further teach of baptism, "that the believer's union with his blessed Lord Jesus Christ is the work of baptism." It was, then, as having been hallowed by baptism, (and that, as connected with the incarnation of our Lord, "through the *vail*, that is to say, His flesh,") that St. Paul taught, that we might venture to draw near towards those heavens, where our ascended Lord now is, and which He had "opened to all believers." Baptism had joined them on to Christ, and made them partakers of His holiness, and fitted them to appear before Him ; and, thus cleansed, they were to remain clean, ("with a true heart,") and draw near with faith in Him, looking upon Him, their High Priest.---Tract 67, page 186.

The Tractarians have the effrontery to announce that, men are not justified by faith, as the Apostles taught, in Rom., chap. 5, 1 v., and chap. 3, v. 28 ; but by baptism ; you shall hear them : " Justification by faith is, justification by God's free grace in the gospel, as opposed to everything *out* of the gospel ; yet if it comes to be looked upon as a definition, justification by faith comes to be opposed in men's minds to baptism, the means ordained by Christ Himself, for the remission of sins or for justification."---Tract 67, page 20.

"Indeed, this may be set down as the essence of sectarian doctrine, (however *its mischief* may be restrained or compensated in the case of individuals,) to consider faith, and not the sacrament, as the proper instrument of justification and other gospel gifts."---Advertisement to vol 2.

They tell us again, that being baptized by their class of Priests, and having our names recorded in the Baptismal Registry, is our perfect security of being regenerated ; for, no matter how we may *feel* or *act*, we have only to refer to this regenerating office, and the clerk will, for a small moyety, hand us a *copy* of the fact, as a proof of our regeneration !! Hear the following :

"It is now almost universally believed (say these doctors, in speaking of their Church,) that God communicates grace only through faith, prayer, spiritual contemplation, communion with God ; whilst it is the church and her sacraments, which are *the* ordained, direct, visible means for conveying to the soul that which is invisible and supernatural. It is said, for example, that to administer the Supper to infants, to dying persons apparently deprived of their senses, however pious they may have been, is a superstition ; and yet these practices are sanctioned by antiquity. The essence of the sectarian doctrine is to consider *faith*, and not the *sacraments*, as the means of justification and other evangelical gifts."---Tracts for The Times.

Finally, I may just stop to notice, the *rule* of judgment and appeal, chosen by the Oxford Doctors. That rule, then, is *Tradition*, and not holy Scripture.

Dr. Pusey says:---"And yet is it no privilege that we have been saved" (by baptism,) "have been taken out of the state in which we, by nature were, without any deserts of our own, before we knew, of ourselves, good, or evil, but had the evil of our fallen nature adhering to us ; that, not by any frail will, or purpose, or faith of our own, but by God's strong hand, we were plucked out of the depth of misery in which we lay, and out of the deep mire of sin ;" and "our feet set upon the rock," "in a large," free, disentangled "place," where our goings are ordered ? Is it no cause of thankfulness to our Heavenly Father, to have to look back upon a definite *act* of God, whereby he "placed us in a state of salvation," there, by his grace, to continue ; that, independently of any feelings of ours, which may not be so vivid as

they once were, antecedently to all of error, infirmity, and sin, which there may have been in our course hitherto, and the imperfections which have cleaved, (it is to be feared,) do cleave to all our acts, marring our repents, our faith, our works of love, there is still one bright spot, whereon to look back, when God the Father chose us to be his sons in his Son, and the Holy Ghost sanctified and sealed us as His? Is it nothing to bear his mark upon us, which his mercy has been more powerful to retain, we trust, than our sins to efface."

They do, however, rest also on scripture for their support, if we will admit their rule of interpretation; but, to this rule, I hope, no true christian, or protestant will submit; for, if he do, he may then with equal propriety adopt any, or all the motley jarring dogmas of the Counsel of Trent. For instance, in Tract 78, page 2, we read, "Scripture and Tradition, taken together, are the joint rule of faith;" and, in Keble's sermon on Tradition, he says: "When the sense of Scripture, as interpreted by reason, is contrary to the sense given to it by Catholic Antiquity, we ought to side with the latter." Our reply to all such teaching shall be the words of the Lion hearted Martin Luther before the Diet at Worms, on this very subject; addressing the Emperor he said, "Since your Imperial Majesty, and their Lordships, require a plain answer, I will give one that shall neither have horns nor teeth; and that is, that unless I am convinced and overpowered by the testimony of scripture, or by open, plain, and clear grounds and reasons (for I will not pin my faith to either Popes or Counsels alone, it being manifest as day, that they have often erred, and contradicted themselves,) so that in the sentiments and dogmas which I have taught, I shall be convicted and set fast in my own conscience, and by the word of God, I can and will retract nothing; because it is neither safe nor wise, to do anything contrary to conscience. Here I stand (placing his hand on the New Testament,) I cannot do otherwise, so may God help me. Amen." The reformation was wise and safe, God did help him, and that right early; and so will *he* help all who stand *here*, against all who oppose; here we stand and shall do, because, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the

honey comb." Psalm 19. "Howbeit, in vain do they (Pharisees, Papists, Puseyites,) worship me ; teaching for doctrines the commandments of men. Making the word of God of none effect, through their tradition, which they have delivered."--Mark, chap. 7, vs. 7, 13.

There are two passages of Scripture, however, on which the Puseyite teachers principally rely for support from this quarter, namely, John, chap. 3, v. 5, and Titus chap. 3. v. 5. We shall now examine these, and prove to you that baptismal regeneration has neither foundation, nor support from them. What Christ in the gospel calls being "born again," "born from above," is without any doubt, the same great change which Paul, in his letter to Titus calls, "The washing of regeneration, and renewing of the Holy Ghost." So, that one text understood, gives us the key to the other. Let us then turn to the words of Jesus, in John, chap. 3, 5, v. 7. Here the necessity of our being born again, regenerated is most positively asserted by the very highest of all authority, and when Jesus says to us, "ye must," every question on our part as to the necessity of the thing, must be forever laid aside. With this testimony of our blessed Lord, however, our own common sense concurs ; for, a nature so sordid, dull and sensual as ours, could never, without such change, participate in the pure, exalted, spiritual pleasures and engagements of holy, and heavenly beings ; we do not marvel, then, that we must be born from above, before we ascend up thither to dwell forever more ; nay, we no longer marvel at the necessity of such change, even here in this world, in order to our being able to perceive spiritual things, Romans, chap. 8, vs. 6, 7, 8 ; and have a "part" in Christ ; John, chap. 13, v. 8.

The agreement of *this law* of God, respecting the soul, with other of His laws in the natural or physical world, should silence all such questioners as Nicodemus : who say, "how can a man be born when he is old," "how can these things be?" What fact in nature may we not with equal propriety put the same questions about ; viz: how does the eye see, and the ear hear ? How does the Spirit think, feel, exist ? The *How*, is a very different thing to the *fact* ; it is sufficient that we know the *fact*, and that God knows the *how* ; He alone can comprehend His own laws ; and, that we know they are all wise and good. The creating in

man of spiritual faculties, and the introducing him to the possession of spiritual life, and its enjoyments, here called, "the kingdom of heaven," should excite in us no more marvel, than the government of the same great Lawgiver in reference to our introduction at first into the material universe where we now inhabit.

Nor should we be so foolish or unreasonable as to expect this great spiritual change should ever be wrought in the spirit of man by any incongruous instrumentality; that which is of the earth, must, with all its combinations and effects be still "earthy." The stream cannot rise above the level of its origin, or fountain; like will only produce its like; a higher, purer nature than its own, it has not, and, therefore, cannot give; "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit;" but, baptism by water is not a spiritual appliance, even in the hands of a Puseyite Savan, consequently, such baptism is not, cannot be, "regeneration." The utmost water baptism was ever intended to express or convey, to us, by Christ and His Apostles, was outwardly and visibly to express our faith in the necessity of our inward and spiritual cleansing; which cleansing of the soul sometimes took place before public baptism, sometimes during the solemn service, sometimes after the service had been performed, and sometimes it never took place at all. And being baptized *into the death of Christ* is, being born of the Spirit.

From these and many similar considerations, it must appear to every considerate man, a most fatal error, for us to remain strangers to this great change; to live unconverted, or unregenerate; by doing so we obstinately retain a nature utterly unfit for holy spiritual enjoyments, here, or hereafter, forever; and it is a no less fatal error to hope for such change of heart, through any instrumentality but God's own appointed one. As in the Lord's supper, "it is the Spirit that quickeneth, the flesh profiteth nothing;" "so is every one that is born of the Spirit." They *are* quickened, and they only.

What could we possibly wish for in words plainer than those of our Lord, and could sense be more clearly expressed; do they not plainly inform the candid enquirer. First, that the font of this spiritual birth is above: born from above." Secondly, that the conveying agent is neither priest nor water, but the "Spirit" of God. Thirdly, that the parties who are eligible to such glori-

ous privilege, and on whom it really takes place, are “they who believe,” although when they thus savingly exercise faith, neither water, nor the priest’s hand, is near them. Fourthly, that the only parties denied this baptism from above, and who are thus cut off from, and shut out of, the “kingdom of heaven,” are those who refuse to “believe in the Lord Jesus Christ;” “He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed in the only begotten Son of God,” &c. John, chap. 3, vs. 18, 19, 36. Fifthly, that the participators in this great change, are vividly conscious of their salvation; of the action of the Spirit on their hearts, they are as conscious as they are of the action of the wind on their persons; and, of the effects of the Spirit of God, have, as evident proofs, as of the effects of the wind on the trees of the forest; and, of the validity of this heavenly change, they are left neither to *guess* at or to doubt. Romans, chap. 8, v. 14 to 16.

If, then our Lord speaks intelligibly, and, if I understand and express, to you intelligibly what he means, and says; the statements of the Oxford divines on baptismal regeneration, are contrary to scripture; unsound in theory, and ruinous to the souls of men. First, we say they are contrary to holy scripture, which is *our only* rule, by which to judge between true and false in our own, or in the religion of others; because, they positively teach men, that, the baptismal font in their churches, is that source from whence we receive regeneration, and that all the (thus) unbaptized are unregenerate, are out of the covenant of God’s mercy, and exposed in consequence of this to endless damnation.” The sacrament of baptism, by which souls are admitted into covenant with God; and without which *none can* enter into the kingdom of heaven.” Tract 35, page 1. You will please mark the words, “*none can*,” in this quotation. And, in the advertisement to vol. 2, of the Tracts for the Times, we are told, “Indeed, this may be set down as the essence of sectarian doctrine; to consider *faith*, and not the sacraments, as the proper instrument of *Justification* and other gospel gifts. See page 5, of this tract.

Now, can any teaching be, by any possibility, or mode of expression, more directly contrary to the Word of God? I think not, and I pray our gracious Lord to preserve those “Sectarians” in the profession, and happy realization of this “essence” in their

creed, and may my hope and salvation with theirs ever repose unwaveringly by faith in the blood of the Lamb, and never on the sprinkling of water by any human hand, for “ By Him (Christ) all that *believe are justified* from all things, from which (all things) they could not be justified by the law of Moses.” Acts, chap. 13 v. 39 ; and again, “ A man *is justified by faith*, without the deeds of the law. Romans, chap. 3, v. 28. Thank God, our fountain of cleansing flows from the wounds of Jesus, to which source of spiritual life, Faith brings us, without the consent of any man, and in despite of the very gates of hell.

Is it not equally unscriptural, unsound, and ruinous to the souls of those who believe, as these doctors teach ; that the conveying agent in this baptismal regeneration, is the *Priest*, who can prove his direct succession from the Apostles.—It is quite evident that in *doctrine* these men are, *seceders from*, not successors of, the Apostles. It is also evident that their tastes, in ceremonies, surplices, architecture, &c., are not very congruous with Jesus and his Apostles, who were carpenters, fishermen, publicans ; and who passing by all earthly seductions, such as wealth, or pomp or, “ *circumstances of office*,” nobly refused any, and every alliance, that could divide the attention, dilute the truth as it is in Jusus, or dim the lustre, or hide from either feeling, thought, faith, hope, or love : “ The Lamb of God, who taketh away the Sins of the world ;” “ For I determined (says Paul) to know (i. e., make known) nothing among you, but Christ Jesus, and him crucified ;” “ God forbid, that I should glory in *anything*, save in the cross (not the wood of the cross, but the victim who bled for us in sacrifice thereon,) of my Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

Do we mistake them, or misrepresent these puseyites, when we call their teaching on the subject of regeneration, unscriptural, unsound, and dangerous ; when they further tell us, that the parties *eligible* to the great change are, infant children, who are necessarily incapable of knowing, thinking about, or believing anything concerning the sinner’s necessities, and of the Saviour’s love. And, again, that the persons inelligible, shut out from the kingdom of God, are the unbaptized ; and, that all are unbaptized whether, sprinkled, or submerged, unless the officiating minister

be in the true succession ; which succession, says Dr. Whately, Archbishop of Dublin, and a host of others, both as learned, and wise, and good, as they are, no man *ever has*, or *ever can prove*. But how puerile, absurd, and monstrous, this pretension is, I have abundantly shewn you, in a former lecture.

But how very dangerous, and soul-destroying is the teaching of these men, who tell their disciples, that, a *personal*, indwelling knowledge of our acceptance with God, through the washing of regeneration and renewing of the Holy Ghost, is not at all necessary for us to have ; when reason, and feeling, and observation of the character and the experience of other christians ; causes us to doubt our staie : when such formidable questions rise as : “ do men gather figs off thistles ?” or, “ know ye not that ye have the Spirit of Christ, except ye be reprobates ?” We must not silence such doubts, or answer such questions, by a national conversation with Christ and his Apostles on the subject ; oh, no, this way, however *safe for you*, would be troublesome, and very painful at first, and would not at all suit either Rome or Oxford ; the Church in her wisdom as well as in her love for her children, has provided a *baptismal registrar*, in the pages of whch, if your name is recorded as one duly baptized in your infancy, every doubt is hushed, every question is answered ; only go, or send to this record of the regenerated, and, with this fact, or a true copy of it, silence all the questioning of your own conscience, and reason ; as well as all the questions of Peter, Paul, James, and the (on this point,) very formidable John. My friends, it is owing to these, and such as these anti-christian, anti-protestant, soul-ruining tenets, that deadly blows are daily struck at the churches of Christ ; that fulsome adulations are daily presented to the “ Scarlet Lady ;” that the most sacred bonds which hold society together are sought to be weakened and destroyed ; (I refer to the puseyite tenet, that marriage with the unbaptized is unlawful, than which few things could be more scandalous or dangerous,) and that has so often led men, the fathers of families, called christian ministers, to actually refuse to innocent babes, what they call, “ christian burrial ;” or, in other words, to give them the burrial of a dog ! Oh, charity, how art thou misrepresented, and insulted ! Those dear babes, whose spirits are safely lodged in the bosom of Jesus in heaven, have their bodies refused a grave on earth, by men

who claim to be the only legitimate ministers in thy sanctuaries !

And now, brethren, what shall we say to such distressing, humbling facts as these ? I would urge upon you with all possible affectionate earnestness, to secure for yourselves, and on your own account, the very best of all proofs, that the Oxford Puseyites are in error, deep and dangerous, and that Jesus and his Apostles are true. This security you may all have, and have it always too, viz. : a personal, experimental interest in, and knowledge of, the baptism of the Holy Spirit. "He giveth the Holy Spirit to them who ask it ;" "ask and receive, that your joy may be full."

Press, dear friends, with even more than your wonted veneration, "the glorious gospel of the blessed God," to your hearts : "It has God for its author, salvation for its end, and truth without mixture of error for its contents." The man of sin, assume what garb or name he may, hates, shuts, forbids this book ; but the child of God loves it, and hides it ever in his heart of hearts : Thy law is sweeter to me than honey and the honey comb ;" "oh, how I love thy law ;" may your deep veneration for God's law never be laid aside ; let no book come between you and your Bible ; no man between you and your Redeemer.

By your thus putting away all Mediators between God and men, but the One, whom the Father hath chosen, you enter with holy confidence into the holiest place of all, by the blood of the Cross, and become yourself both a King and a Priest unto God, and unto the Lamb. And, by your bringing all doctrines of men, and trying them by the infallible word of truth, at the same time, subjecting your own heart and life to its holy and safe rules, you thus take your stand on the true "foundation of the Apostles, and prophets, Jesus Christ, himself, being the chief corner stone ; by whom all the building fitly framed together, groweth unto a holy temple to the Lord : in whom ye also are builded together for a habitation of God through the Spirit," It was here Luther, and Melancton, Calvin and Zwingle, Ridly, Latimer, Cranmer, Knox, and their noble colleagues and successors ; here stood, also, Wesley and Whitfield, with their noble allies, and here stood that noble army above, of Martyrs and Confessors, who—

" From torturing racks, and burning fires,
And seas of their own blood they came.
But nobler blood has washed their robes,
Flowing from Christ the dying Lamb."

And with them may you not only stand, but most abundantly prove, the *Power* and faithfulness of *Him* in whom ye have believed.

In concluding this, my third lecture, permit me to do so, by repeating the words with which I commenced my present address, viz. : “Baptismal Regeneration,” a dogma of the Oxford Divines, and one which we consider has no support from the Word of God, but is opposed to both the *Words*, and to the whole spirit of the Gospel of Christ Jesus ; it is a doctrine at once so arrogant, uncharitable, ureasonable, and wicked, as not only to excite one’s surprise, but also our sorrow and indignation ; that it should be taught from the Chairs of Doctors in Protestant seats of learning ; circulated in ten thousands forms through the press, by men enjoying the endowments of a Church, and a religion, whose principles, and very name they hate and repudiate ; nay, further, be proclaimed from the pulpits, and practised in the very sanctuaries once regarded as the sacred depositories of the truths, the whole truths, and nothing but the truths of the Reformation, Protestantism, the Word of God.

P U S E Y I S M .

FOURTH LECTURE.

TRANSUBSTANTIATION.

The subject for our consideration this evening is, Transubstantiation, the most absurd of all palpable and sensible contradictions. For a long time this doctrine received much and effectual resistance, but ignorance and fraud finally triumphed. For several ages, says Dr. Cook, the state of opinion respecting the sacramental elements was, that they were memorials of Christ's death, but that, agreeable to his own declaration, his body and blood were, in some sense, present with them. But when the dark shadows of what is emphatically called "the dark ages," projected their deep distorting gloom, the spirit of the religion of Jesus was lost, and the *substance* was rejected, while the shadow, lifeless and cold, was substituted in its place. Still, although, opinions were endlessly diversified, no distinct form was given to these floating vapours until the ninth century, when a definite theory in respect to it was avowed and zealously defended, by Pascasius Radbert, a Monk, and afterward, Abbot, of Corbey, in Picardy, who published a treatise concerning the sacrament of the body and blood of Christ, in which he did not hesitate to maintain the following most extraordinary positions: "That, after the consecration of the bread and wine in the Lord's Supper, nothing remained of these symbols but the outward form or figure under which the body and blood of Christ were really and locally present; and that this body so present, was the identical body that had been born of the Virgin Mary, had suffered on the cross; and had been raised from the dead." The publication of notions (says Richard Watson) so decidedly at war with all which human beings must credit, excit-

ed, as might have been expected, astonishment and indignation ; and, accordingly, many writers exerted their talents against it. Among these was the celebrated Johannes, Scotus, who laid the axe at the root of the tree, and, shaking off all that figurative language which had been so sadly abused, distinctly and powerfully stated, that the bread and wine used in the eucharist were the signs or symbols of the absent body and blood of Christ. The light of reason and truth was, however, too feeble to penetrate through the darkness which, during, this age, was spread over the minds and understandings of men. Alas ! that so many millions of mankind should still continue in this thick darkness, absolutely refusing to believe the testimony of their senses, although the fact is so plainly presented to their eyes, and ears, and taste, and touch ; at the same time refusing to listen to the plain dictates of their own common sense, in understanding the words of Christ on this subject, and blindly rushing into all the subsequent absurdities of transubstantiation. You will ask me what has Puseyism to do with transubstantiation ? I answer, much, everything ; it loves, avows, believes the doctrine, and longs and labours for its full developement in the Church of England ; yes, these Oxford divines would have supreme satisfaction in beholding every one of Protestant England's houses of God, turned into the Augian stables of Rome, or in, other words, into “mass houses”—where the people never take their Bibles, and where their instructors conduct, what they call, the most important of all their services, in a tongue, (the Latin) the people do not understand. How edifying ! how full of comfort to intelligent worshippers !! and what a day for England would such a change be !!! As in every other land where Rome's power predominates, so would it be in happy England. *Ichabod* must be written on her throne ; for this abomination must still make its place of abode desolate. I shall prove what I now state, and have no doubt of your concurring with me, in designating Puseyism to be “Popery without a Pope ;” a thing, however, after which Puseyism longs, and which Italy's famous mart, can, on their coming up to her price, easily, nay will eagerly supply.

In proceeding to the discussion of my subject, I shall first of all submit for your candid inspection, those parallel passages of scripture, where the institution of the Lord's Supper is described,

and let us try if we can find out anything at all resembling this terribly famous doctrine of Trent and Oxford; and as the doctrine is either ruining or saving millions of souls, may our prayerful spirits be taught the truth as it is in Jesus. Amen.

Mat. xxvi, 26 to 29. Mark, xvi., 22 to 25. Luke xxii., 19, 20. 1 Cor., xi, 23, 25.

26.—And as they were eating, Jesus did eat, Jesus took bread, and gave bread, and blessed, thanks, and brake it, and gave unto it, and gave it to the disciples, and said, take, eat; this is my body which is given for you: take, eat; this is my body.

22.—And as they took bread, and blessed, and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me.

19.—And he took bread, and gave bread, and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me.

23.—The Lord Jesus took bread;—when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me.

27.—And he took the cup and gave thanks, and gave it to them, saying—Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.

23.—And he took the cup, and when he had given thanks he gave it to them; and they all drank of it. And he said unto them—This is my blood of the new testament, which is shed for many.—Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it anew in the kingdom of God.

20.—Likewise also the cup after supper, saying,—This cup is the new testament in my blood which is shed for you.

25.—After the same manner, also he took the cup, when he had supped, saying: This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

In carefully examining these passages, which shed such clear light on each other, and the subject under discussion, we shall best arrive at the true meaning by taking up each part in order. And in the very first place, we shall examine the materials, or as they are more generally called, the *elements* used by our Lord when he instituted the ordinance.

The bread “he took” was what he found on the table, part of which they had been using, while eating the Paschal Lamb together; it was, consequently, unleavened, or unfermented bread; indeed no other bread was used at this feast, as is positively commanded at its institution. See Exodus xii., 15--20. No other bread could be procured at the time; the presence or touch of any substance containing leaven, polluted (ceremonially) both the persons and place. This divinely instituted custom of removing all leaven previous to the Paschal solemnity, is that to which St. Paul evidently alludes, 1 Cor., v., 6, 7, 8: “Know ye not that a little leaven, leaveneth the whole lump? Purge

out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us ; therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the **UNLEAVENED BREAD** of sincerity and truth.” Here we have the plainest possible instructions about **UNLEAVENED BREAD**, but not a word of, “real presence”—“consubstantiation,” or “transubstantiation.” And just so in all the parallel passages given above, you must see, and hear in all done and said by Jesus and his disciples ; that it is *bread* before taken into our Lord’s hands ; *bread* all the time of its being in his hands ; *bread* when broken ; *bread* while eaten. “Likewise the cup also,” into which was poured the wine, the same as had been used at the passover ; *wine* before and after being put into the cup ; *wine* when and after Jesus had given thanks ; *wine* when put into the hands of the disciples, and when drank by them ; no change is seen, or spoken of, or made, or necessary in the form, or substances ; no crossings, no bowings down, no change of position from that in which the feast of the passover was taken. Jesus who sat before them, and who was speaking to them, was not broken on the cross, his blood was not yet shed in sacrifice ; the event was at hand ; he was now in person taking leave of his dear companions ; the mutual love they felt for each other, Jesus wished to cherish, perpetuate, strengthen ; he told them before, and now tells them again, of his coming to die for them, and for the world, as a Friend, a Sacrifice, a God ; and as his character and theirs, his work and their duty. His love and His Father’s love, their hopes and the world’s hopes, can only be fully seen, and known and appreciated, while they sit beneath the deep shadow of his agonies ; and as they wish this, and he wishes it more even than they, he institutes the simple, unincumbered, deeply expressive, easily comprehended feast, to be a feast of the remembrance of Jesus and his sorrows ; a feast of gratitude, of love, of edifying discourse, and of prayer ; to inspire with courage, to arm with faith, and transport with hope.

We next look at the manner and acts of Jesus, while instituting and administering the last Supper : Here we can see no mystery in either his manner, words, or acts ; his love to his disciples takes a deeper tone ; his discourse is very plain, very fervent, and deeply tinged with unusual sorrow ; he is on the eve

of leaving his poor “sheep among wolves ;” *they* did not know their foes, or their own weakness, but Jesus did ; *they* could not yet comprehend the work and way of Jesus, in thus voluntarily going to death, and in leaving them, while he is in the prime and vigour of life, and they are just beginning to appreciate his power, his wisdom, and his love ; he looks upon them with unusual tenderness, speaks with most thrilling power, commands their devoted confidence, moves the whole fountain of their love ; and, while each, (with one sad exception,) presses Jesus to his bosom, with all the strength of genuine affection, and Jesus presses them he resolves, to mark this night of love and sadness, with everlasting clearness and power on their future acts and memory ; and taking bread, “He blessed,” “gave thanks” *to God*, he does not address the bread, either to bless it, or to give it thanks ; but he blesses, and gives thanks to God ; who in himself had prepared the “bread of life,” and given it, “for the life of the world,” and breaking *this bread*, as the fitting emblem of *that bread*, he bids them take it and eat it, “in remembrance of me,” of my body, your sacrifice for sin, “broken for you” on the cross ; and as the ceremonial worshipper, had his legal life, by offering up, and feasting upon the “Paschal Lamb,” or sacrifice, and failing this, was cut off from God’s people ; so the *spiritual* worshipper, by “his faith which is the mouth of the soul,” feasts on the broken (slain) sacrifice of “the Lamb of God,” through which he is “born again,” “justified,” “pardoned,” “sanctified”---and “except ye eat (with your faith) my flesh, and drink my blood, ye have no life in you ;” your souls are destitute of life, for “my words are *spirit*, and they are *life*.” There is no *sacrifice* in the bread ; there is the “remembrance,” the commemoration of the death of Christ, who, by his one sacrifice offered for all men, hath opened the kingdom of heaven to all believers, and perfected, forever, all those who believe in him. We see the very same clearness of act and expression in the ministering of the cup ; he “took the cup” into his hands, and “when he had given thanks,” *not to the cup* certainly, but obviously to God ; then giving “*the cup*” to the disciples, they all drank (the wine) out of it ; and as they were thus in succession round the table drinking, he said unto them, “This (wine) is my blood, of the new testament (or covenant) which (blood) is shed

for many, for (to procure) the remission of sins.” Common sense asks in vain for any proof, or even trace of Transubstantiation in this passage. The Papist and the Puseyite contend for the *literal* meaning of the words of Jesus, “this is my blood,” that is, it was the real blood of Christ which was in the cup, and no longer wine. But by what rule do these men demand a *literal* understanding of *one clause* of the passage, and not allow the same rule to apply to all the other clauses? If they say yes, we do allow the same rule to all (in fairness they cannot object,) then we have mysteries, or rather absurdities, enough in this passage, and of course all the scripture is subjected to the same rule. Only think for a moment of Jesus taking his own body, and blessing it, and giving thanks to it!! then breaking it, then giving it to his disciples, and they at his request eating him; yet while he breaks it, it is before them unbroken and speaking to them, and when they have all eaten it, it is still unbroken, uneaten, unaltered!!! still speaking to them reclining with them, shortly after arises and washes their feet, and goes out with them to the Mount of Olives, &c., &c. Truly such an interpretation, requires something very different, in order to believe it, than the ordeal Thomas demanded, and Jesus granted to him in proof of his resurrection, “*unless I see, &c., and thrust my hand into his side, I will not believe.*” John xx., 25 27. And the beloved John who here relates the proof which Thomas requires, and which Jesus graciously and willingly gives him, tells us, the whole of the disciples had the same sort of proof. “That which was from the beginning, which we have *heard*, which we have seen *with our eyes*, which we have *looked upon*, and our *hands* have *handled* of the word of life.” 1 John i., 1 to 6. One thing is clear in this passage, John was no Puseyite, for he does not say one word about his either *making* or *eating*, “the word of life.”

The Oxford and Trent Theologians tell us more concerning this matter; in answer to the question, “Is there nothing under the form of bread except the body of our Lord? Answer. Besides his body, there is his *blood*, his *soul*, and his *divinity*; because all these are inseparable. Question,---And under the form of the bread. Question,---When the forms of the bread and wine are divided, is Jesus Christ divided? Answer. No: Jesus Christ remains entire *under each part* of the form divided.” Now

just imagine, if you can, a man *eating a soul*, “whole and entire !! and the “divinity” as well ; and then imagine, if you can, how your soul’s life and salvation is reached at by *that* soul, through your *stomach* ; how gross, how absurd, how blasphemous !!!

The *object* of our Lord in the institution of the Eucharist, is as directly opposed to the Puseyite notions, about “making” the body and blood of Christ, and the people by eating it being thereby supplied with spiritual life, and those not partaking of what none but their apostolic hands can make, being tenderly handed over to eternal damnation ; I say as directly opposed to Puseyism and Popery as the *words*, and the *obvious sense* of the passage under our consideration. The object is, among other, and subordinate things, to commemorate the consummation of the greatest event ever transacted of which men have any knowledge, viz., the death of Jesus Christ on the cross, as a full and perfect sacrifice for the redemption of all men, “the whole world,” and by this *one* offering of himself, his bringing forever to an end, the whole sacrificial system of Moses, by fulfilling what that system typified ; and after his resurrection, carrying that sacrifice, (his own slain, body) into the presence of God in heaven ; where it now, and to the consummation of all things, remains “as a Lamb but newly slain ;” availing, pleading for, and saving all who “repent and believe the gospel.” Thus rendering any other *sacrifice*, or *priest*, or *altar*, not only unnecessary, but insulting to *this* “*priest*,” and sacrifice, by setting up a rival one ; injurious, nay ruinous to the souls of those who are thus led from Christ ; and contrary to multitudes of scripture texts, and to the whole tenor of the gospel of Christ. The “sacrifice of the mass,” so called, and the “mass” priest, who stands at *that* altar, is really “Anti-Christ,” setting up a priesthood, altar, and sacrifice besides, in rivalry of, and contrary to, the *true One*, which is in heaven : shewing himself to be, by his arrogant claims and actions, “He who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God, sitteth in the temple of God, shewing himself that he is God.” 2 Thes., ii., 4.

Then again this “remembrance” of Jesus, while very expressive of the solemn event of his death ; is the most perfectly simple thing imaginable ; and to a sound honest heart the least

possible to misunderstand, "this do in *remembrance* of me." Oh ! how like Jesus. Then, in order that "all" may do this as he wishes them, how *inexpensive* the material appointed to be used ? bread and wine, things within the reach of all ; and again how highly calculated to bring the true believers frequently together, in order to cultivate that fraternal love, by which all men were to know them to be the true disciples of Jesus Christ ?

Again it is a striking mode of declaring before men their true discipleship ; in this their avowed love to God the Father, who gave his well beloved Son ; and to that blessed Son who freely gave himself for us ; also a happy mode of avowing their faith in this great atonement made by his "broken body, and shed blood," through which *alone* they hope for "eternal salvation ;" nor should I neglect to mention how suitably the mind of the believer is assisted in his heavenly contemplations, by such outward sensible emblems, associated with direct and suitable explanations of the emblems, and by mutual experience of the dying love of Jesus, mingled with praise and prayer to God.

If words of positive and plain command from the lips of Christ are to be a law to his disciples, then, the whole church are under the obligation here stated, "do this"—viz. eat bread, and drink wine in remembrance of me ; the Pusyite has no more authority, or power "to make Christ's body and blood," than the Papist has to withhold "the cup ;" indeed, the mortal who is capable of imagining that he has such power, is capable of any thing of which Rome boasts ; and the sooner Protestantism is freed from this incubus the better. It would be far better for true religion, that the whole host of Pharaoh (alias Puseyism) were swallowed up in *that red sea* (alias Rome) whose waters have long been made this color from "the blood of the saints," which she has shed. For while we have such blasphemous pretensions made, and believed among the ranks of Protestantism ; weakness, disorganization, and spiritual blight must rest upon our fair, and glorious inheritance.

Brethren, our relation to Jesus Christ, as redeemed ones, as sons and daughters, as "bought with a price" infinitely more valuable than "silver or gold" binds us to express on every fitting opportunity, our unfeigned love to Him, and his love to us. And due deference to the high claims of the institutor of this sup-

per, binds us to do it in the *manner*, and for the *sole purpose* he so plainly teaches---“For as often as ye eat this *bread*, and drink this *cup*, ye do show the Lord’s death till *he come*,” 1 Cor. xi, 26. As to the time and manner of his *coming*, here referred to, we have full information from the lips of interpretors, far more worthy of credence, than any Priests or Doctors. “And when he (Jesus) had spoken these things, while they beheld, he was taken up; (not in the form of bread, or a wafer) and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this *same* Jesus, which is taken up from you into heaven, shall *so come* in *like manner*, (not like a wafer) as *ye have seen him go into heaven.*” Acts i. 9-11. No contention among our senses here in recognizing the true, Lord, Jesus; touch, and sight, and ear, and reason, and the word of God, all agree that, “this is the Christ”—

“With what raptures
“Gaze we on, those glorious scars ?

With the word of God then *as our* rule of faith and practice, we are constrained to conclude on this subject as follows, viz:

First. That both bread and wine are indispensable to a proper celebration of the Lord’s Supper, but no Catholic Priest gives both to his people, therefore, this people never celebrate the Lord’s Supper. The *design* of supper being a *remembrance* of Christ dying for sinners; it follows, they who *change* the elements, alter the whole character of the original institution, and thus destroying it. The one party *separate* what Christ has *united*: both parties by changing the *nature* of the elements, destroy the *nature* and the *object* of the institution; therefore, neither of them ever, either celebrate, or partake of the Lord’s Supper.

Second. We are taught in this word, that Christ’s body and soul, are as positively, and evidently, distinct from the bread and wine that was used in the original supper—as was the body and soul of John, or Peter, or Matthew, or any other of the disciples who were with Jesus.

Third. That there was no change made by Christ, or intimated, or intended to be made in the elements used at the supper.

Fourth. That the spiritual grace of the ordinance, when as-

sociated with the elements, is so, by the faith and love of the people, who worthily partake of the ordinance ; and not by the *will* or *word* of any priest among them.

Fifth. That the mode of expression, viz. “this is” which is here used by our Lord, is not ambiguous, or unusual, but very plain and common, used and understood by all people, and found in every language.

Sixth.—That consequently to understand, the words of Jesus (“this is”) literally in this institution, while giving us no shadow of advantage or help in our way to heaven, involves us in such absurdities as are at once repugnant to the senses, to reason, and to the whole tenor of the word of God.

Let me now make you understand correctly what is really meant by this “transubstantiation,” so admired by our modern Pusyites ; and so famous in olden times : for the maintainance of which, such grand displays have been made by the sword, and dungeons, and racks, and flames ; and for the denying of which such wrongs, and cruelties, (where the power was possessed to do it) have been eagerly inflicted on multitudes of men and women, whose faith in God and his word was in this matter similar to our own. And, that I may not misrepresent others, and thus mislead you, I shall take you at once, to the very highest authority on this subject, namely, to the Council of Trent—and to prevent all mistake, shall give you their own words. The thirteenth session of this council was celebrated, October 11th, 1551 — with great pomp, The decree on the eucharist, comprised eight explanatory chapters, and eleven canons. It declared “that immediately after the consecration, the true body of our Lord, and his true blood, together with his soul and Divinity, do exist under the species of bread and wine ; his body under the species of bread, and his blood under the species of wine, by virtue of the words of consecration ; his body also under the species of wine, and his blood under the species of bread, and his soul under each species, through that natural connexion and concomitance by which all the parts of Christ our Lord, who has risen from the dead no more to die, are closely connected together ; and his Divinity, through the wonderful and hypostatical unity thereof with his body and soul ; that it is most certain that all is contained under either species, and under both ; for Christ, whole

and entire, exists under the species of bread, and in every particle thereof, and under the species of wine, and in all its parts :”—“that by the consecration of the bread and wine, the whole substance of the bread is converted into the substance of the body of Christ our Lord, and the whole substance of the wine into the substance of his blood ; which conversion is by the holy Catholic Church fitly and properly called transubstantiation.”—“that all the faithful in Christ are bound to venerate this most holy Sacrament, and to render thereto the worship of *latrìa*, which is due to the true God :”—“that the custom of annually celebrating this pre-eminent and adorable sacrament with peculiar veneration and solemnity, on an appointed festal day,” (Corpus Christi day, the Thursday after Trinity Sunday) “carrying it reverently and honorably in procession through the streets and public places, was piously and religiously introduced into the Church of God :”—and that no one who is conscious of mortal sin, however contrite he may think himself to be, should venture to receive the holy eucharist without previous sacramental confession.”

The manner for the priests to proceed in the Mass, in order to be “quite sure” as the Oxford divines express it, that they really “make the body and blood of Christ”—is laid down by the Church with a minuteness as strange as it is lengthened, and childish ; to quote it, would only create a sigh, or perchance a smile, until we come to the Canons on this and other dogmas peculiar to Rome ; there we find that Rome’s *Canons* are in no instance charged with blank cartridge, she puts a deep *curse* into each of them. Thanks, warm thanks, to those great men into whose hands a gracious providence intrusted at the reformation the building of our Protestant bulwarks ; behind these we are safe from Rome’s and Oxford’s heaviest metal ; and long, very long time to England, and England’s Colonies, “may God defend the right.” Be it then sufficient for me to say, that when the Priest attends to certain rules about eating, drinking, dressing and posture, and the wafer and wine are in their place ; he has to repeat certain words in a certain manner, making so many times the form of the Cross, with his fingers held in a certain way, putting his hands over the wafer and wine in the proper form and time ; he at last says of the bread “this is my body”—and of the wine, “this is my blood”—and lo ! in that instant transub-

stantiation has taken place, and then the Priest falls down and adores, then rising and holding up this wafer, cries out "behold the Lamb of God," upon which all present fall down and worship this wafer-God. Now certainly here is a sight so strange, that we in our turn are ready to refuse the testimony of our senses; and call it a *vision* or a dream; but we are again corrected by the teaching of the word of God; which calls it "a lying wonder" and of the people that "they believe a lie." It is an equally strange part of the business, that the character, (christian or mortal) of the Priest don't interfere to prevent this wondrous change. And it was decided in the seventh session of the Council of Trent held March 3rd, 1551, that "whoever shall affirm that grace is not confined by these sacraments of the new law, by their own power (*ex opere operato*;) but that faith in the Divine promise is all that is necessary to obtain grace; let him be accursed."

"Whosoever shall affirm, that when the ministers perform and confer a sacrament, it is not necessary that they should at least have the intention to do what the church does; let him be accursed."

"Whosoever shall affirm, that a minister who is in a state of mortal sin, does not perform or confer a sacrament, although he observes everything that is essential to the performance and bestowment thereof; let him be accursed."

We may also look a moment at the benefits this sacrament is said to confer on those, on whose behalf it is made and offered.

In the 22nd session of the Council of Trent, held on the 17th Sept., 1562, it is further asserted, that since "the same Christ who once offered himself by his blood on the altar of the cross, is contained in this divine sacrifice, which is celebrated in the mass, and offered without blood, the holy Council teaches that this sacrifice is really propitiatory, and made by Christ himself; so that if we approach (this wafer) God, contrite and penitent, with a true heart and sincere faith, with fear and reverence, we "obtain mercy, (from this wafer,) and find grace in reasonable aid." Heb., iv., 16. For, assuredly, God is appeased by this (wafer) oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever; for the sacrifice which is now (in this wafer) offered by the ministry of the priests is one and the same as that which Christ then offered on the

cross, only the (wafer) mode is different. And the fruits of that bloody oblation are plentifully enjoyed by means of this unbloody (wafer) one ; so untrue is it that the latter (or wafer-Christ) derogates from the glory of the former. Wherefore it (the wafer) is properly offered, according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified.” And, whereas, masses are frequently celebrated (if people will give money) “in honor and memory of the saints,” the Council affirms that this *wafer* “sacrifice is not offered to them, but to God only, who has crowned them with glory.” Alas, alas, what useless, absurd, blasphemous mummary !!

The following prayer will further explain the meaning of the Council : “ Receive, oh holy Trinity ! this (wafer) oblation, which we make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of blessed Mary, ever a Virgin, of blessed John the Baptist, the holy Apostles, Peter and Paul, and of all the saints ; that it may be available to their honor and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.” The “ oblation” be it remembered, is said by these doctors to be Christ himself, and the prayer is that the Redeemer’s sacrifice may avail to procure pardon, through *the intercession* of Peter and Paul!— Christ himself offered in honor of a saint !! Is not this setting the servant above the Lord ? Is it less than blasphemy ?

You will say, well this is all most absurd, most melancholy ; but what bearing has all you now say on the subject of Puseyism ; I answer the same relation the sapling has to the tree, and the boy to the man ; in the one we see the beginning, in the other (the tree, the man) we see true, full developement ; Puseyism as certainly becomes Popery, as the boy becomes the man. But let us deal fairly, and go to, and ask the Puseyite Doctors if their views and teachings are the *same in fact* as those taught by the Council of Trent on this matter. First, then you shall hear them tell us what powers they have conferred on them by the Apostolic succession of their Priests, for we actually have *Priests* in the Episcopal Protestant Church ; now, the office of a priest, is the offering up of sacrifice ; but, unless transubstantiation is true,

these Priests have no work to do ; therefore, the Puseyite school must have transubstantiation. See Remains of Rev. R. H. Froud, vol. iii., page 43.

They tell us then that they have power. 1st. "To *admit or exclude* whom they will, from the mysterious communion, called the *kingdom of heaven*. 2nd. To *bless and intercede* for those within this kingdom, in a sense *peculiar* to themselves. 3rd. "To make the eucharistic bread and wine the *body and blood of Christ*, in the sense in which our Lord made them so." 4th. To enable others to perform this *great miracle*, by *ordaining* them with imposition of hands. "Why," say they, "should we talk so much of an *Establishment*, and so little of an *Apostolic succession*?" See also Tracts for the Times, No. iv, pages 2, 7.

Secondly, they tell us, that the *true presence* is in their sacrament, and it is there by their means, that is, they "make it." Doctor Pusey, in his letter to the Bishop of Oxford, page 120, says, "There is a true, real, spiritual presence of Christ at the holy supper ; and *it* is there independent of our faith." "I should like to know, (says Froud, vol. i, page 326,) why you flinch from saying, that the power of *making the body and blood of Christ* is vested in the successor of the Apostles." "They, who are in the Apostolic succession, alone are intrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood." See advertisement to Tracts, vol. 1, page 4. "By separating from our communion, they (all other christian communities) separate themselves from, *the only church in this realm, which has a right to be quite sure that she has the Lord's body to give to the people*. See Tract No. iv., page 5. The *italics* are copied from the Tract. And in Tract 10, when speaking of the happy time when the laity shall have a proper respect for the priesthood, they say, "Then you will honor us with a purer honor than you do now, namely, *as those who are intrusted with the keys of heaven and hell*--as the heralds of mercy--as the denouncers of woe to wicked men--as *intrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood*."

Thirdly. In close imitation of the Councillors of Trent, whom they so much admire, they assume the possession of a boundless jurisdiction ; and, then, in perfect keeping, make clean work of it,

by hurling with curses into Korah's, Dathan's, and Abiram's graves, the whole mass of christians who demur to their apostolic wisdom and power ; but, again they shall utter to you their own *meekness* and *tenderness*. I would not belie them for the world. In Tract 74, Bishop Collier says : “ I can't help saying, that, in my opinion, a Prince made a lean figure in comparison with an Apostle. What is the magnificence of palaces, the richness of furniture, the quality of attendance, what is all this to the pomp of miracles, and the grandeur of supernatural power ? A Prince can bestow marks of distinction, and posts of honor and authority ; but he can't give the Holy Ghost, he can't register his favorites among the quality of heaven, nor entitle them to the bliss of eternity. *No* : these powers were Apostolic privileges, and the enclosure of the church.” “ A person not commissioned by the Bishop may break bread, and pour out wine, and pretend to give the Lord's Supper ; but it can afford no *comfort* to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose, that, while he does so here on earth, they will be partakers in the Saviour's heavenly body and blood. And, as for the person himself, who takes upon himself, without warrant, to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram.” Tract 35, page 3. Then, in perfect keeping with the above claims, and declaimers, the Rev. Mr. Palmer, Fellow and Tutor of Saint Mary Magdalene College, Oxford, thus writes : “ I tell you plainly, that, for myself, I utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects, or denominations. And if the Church of England should ever unhappily profess herself to be a form of Protestantism (which may God in his infinite mercy forbid !) then I would reject and anathematize the Church of England, and would separate myself from her immediately, as from a human sect.”

From the foregoing statements, *two* things are quite clear to us---1st. The cordial sympathy of spirit Oxford has with, and for Popery ; and, the black dishonesty in her Doctors' continuing to occupy places of honor and influence, and emolument, in institutions, (which let Puseyites reason as they may) are believed by the whole nation, nay the whole of christendom, including Italy itself, to be strictly, avowedly, necessarily, only, *Protestant*

Institutions. 2nd. The agreement of Puseyism, both in doctrines, and natural dispositions with Rome Papal---anti-protestant, anti-christian.

Again, from the arrogance of their claims, the wickedness of their anathemas, together with their late and present proceedings in England, we must at once conclude, what such men would do, did they possess a sufficiency of the power. Does any man in his senses imagine, that they would allow, if they could prevent, the various Protestant churches, to obey the dictates of conscience, enlightened and directed by the Word of God, to assemble as we do this day, to bear a faithful testimony for the truth as it is in Jesus, and against anti-christ of every name ?

Would men, who so deliberately as these men, send you and all who with you protest against blasphemy and lies, to hell fire ; would they be reluctant to arm Claverhouse, and his Dragoons, with lead and steel, or to pile the faggots, and to light the fires of Smithfield over again ?

Would those Bishops who now revive *old penal* laws, long obsolete, (it was hoped long forgotten) that by these they may imprison, prosecute, fine, and silence faithful, holy men, ministers of God's word ; would such men, under the influence of such a creed, hesitate again to stain Scotland's heather with the blood of Scotland's saints ; or England's prisons and market places, with the tears and blood of England's martyrs ?

Brethren, the spread of a woeful pestilence, like Puseyism, would seem to indicate the approach of a "Dark night at hand :" it must, however, be short, the side of victory can never be doubtful, "Jesus said it is I, be not afraid."

The question which now forces itself upon our attention is pre-eminently, "What shall we do" to save ourselves, and to hand our Protestant institutions, our opened Bible, and our faithful ministry of God's word, down to our successors ?

As citizens, we should be examples for uprightness in our various dealings ; for truthfulness and fidelity in all our intercourse with men : be careful to possess, maintain, and advance the many great blessings of our British Constitution.

As neighbors, we should respect each other's rights---seek to promote each other's real welfare---and be examples, for purity, temperance, frugality, hospitality, liberality and industry.

And lastly, as christians, our citizenship should ever be in heaven ; love for Christ Jesus, and for his people of every name and clime and colour, should ever be a prominent feature, a leading principle in both our private and public character. While the personal possession, the maintenance, and the spread of truth, of practical, saving godliness---should be to us, as it was to our great Master and Lord, more than our meat and our drink. Then shall we realize, that the christian's *burden* is like the wings of a bird, which she carries, yet they support her in her flight to heaven. May it be so with you all. Amen, and Amen.

P U S E Y I S M .

F I F T H L E C T U R E .

TRADITION.

In my last Lecture, while treating of the doctrine of Transubstantiation, or as the Oxford divines blasphemously designate it—“The power (possessed by the Priest) of making the body and blood of Christ”—out of the bread and wine—(See Froud, vol. I., page 326.) I proved to you:—First, that such a doctrine had no parallel, no sanction, no support in the Word of God. Second, that it could not, and never has been proved, by any rule of reason, while every rule of reason goes to prove it a falsity. Third, that it receives no support from the testimony of our senses, but is contradicted by every sense, (that is touch, taste, sight,) which can be brought to bear upon it. Fourth, that the thing is no *miracle*, because a miracle is a *matter of fact*, appealing directly to our *reason*, and *judgment*, through the medium of our *outward senses*; while transubstantiation is a thing tangible by none of man’s senses, proveable by no fact at all. Fifth, therefore we are forced into the only alternative left us: namely, of rejecting the doctrine utterly and altogether.

Our faith in “the Church” of Dr. Pusey is not so strong, nor can it we think ever be, as that we should be led to close the blessed Bible, deny our reason any right to judge or speak on such a subject, and call our very senses liars (though we are willing, nay obliged, on pain of death, to consult and believe them on every other tangible subject) every time they speak to us on transubstantiation; in order to avail ourselves of the assumed *power* of the doctor and his modest colleagues, and thus to possess ourselves of their *man-made Christ*. Such *faith* as this we must reject, we dare not but reject, we cannot help doing so.—the very

nature of things as revealed in the Word of God, and felt in the constitution of man, and in the universe around, compels us to reject. This dogma that compels me under the most dreadful Anathema to receive divine, spiritual life and grace into my soul, *through my stomach*, by means of these so-called sacraments ; instead of receiving it through the direct and conscious agency of the Spirit of God, by a faith enlightened in the knowledge of God, from the sacred record He himself has given us ; this dogma is so incongruous, so silly, so insulting, to intelligent minds, to say nothing of its fatal influence on our hopes of salvation through the blood of the Lamb, that we can only compare it to a philosopher, who, to enable me to see distinctly a star invisible to my naked, or unassisted eye, puts, what he describes as a Telescope of great distinctness and power, into my hand, but very gravely tells me before using it, that "it will be of no use in the world to you, or any other man in the world, until you first put out both your eyes, then you can see clearly."

One of our eyes which they very much wish us to put out, is the very *Word of God*, and it is confessed they shew some skill in this, for if we are once deprived of this "lamp," the other eye, namely, *reason* is of little use to us in the way to heaven when left by itself, and we shou'd find ourselves in total darkness. The famous eye-salve these doctors use for this humane purpose, is called by the Faculty of both Rome and Oxford—Tradition. And certainly if *antiquity* is a proof of good qualities, tradition has it ; it is even older and more venerable than transubstantiation ; it was much used in Jerusalem at and before our Saviour's time ; and our Lord gives a very plain and pointed description of what it did, and what it was used for, and he fails not in passing to describe the prominent features in the characters of the celebrated doctors who were such adepts at using it. It has been much used ever since, and with great effect too ; some men still refuse to use it ; Luther and his companions formed the same opinion of tradition that Jesus Christ formed ; and we are of this opinion ; so like our Lord, and in his name we say, none of it for us : we prefer seeing to blindness.

In calling up this subject of Tradition, to so influence you in forming a just estimate of the doctrine, as shall lead you to a right course of proceeding in future with regard to it, and to its numer-

ous and very influential abettors, I shall first bring the subject before you as recorded in the gospels,—second, as taught, and understood by the Puseyites,—third, call attention to some of its fatal consequences.

First, we turn to the teaching of *one*, who, on this and on every subject he speaks about, “speaks as never man spake,” and whose teaching, we must be excused if we set aside the teaching of all others, to hear, always first ; and then to hear and value the instructions of other men, just as they agree, with the doctrines of Jesus Christ contained in our Holy Bible. The passages I select you will now turn to, and read with me ; they are found in Mathew, chap. xv., 1 to 20th verses ; and in Mark, chap. vii., 1 to 23rd verses.

In now taking a rapid survey of this double portion of holy scripture, bearing, as it does, so directly on the main points of our present subject we shall call attention—

First—To the character of the men who here stand up so stoutly for Tradition :—

They evidence extreme ill-nature, envy, and superstition ; finding fault with Jesus, and his disciples ; their captious question is not for information on the subject, as they wished the bystanders to think, nor is it for the purpose of putting Jesus right on the subject, but it is solely to lessen the reputation of Christ, and raise their own ; to awaken popular prejudice against Jesus as a teacher, and thus to lessen his opportunities of doing good ; and having previously, and to a great extent, hid the law of God from the knowledge of the people, by first covering it over with, and then substituting in its place, the tradition of the Elders ; which they said was equal in authority to the law, indispensable to the understanding of the law, and easier understood by the people than the law, they had succeeded in making the law of God, a nonentity an ineffective, powerless thing ; and then, as now, it invariably follows, that ignorance of God’s word, plunges men into either infidelity or superstition ; thus, by holding up Christ, as an innovator, a schismatic, a dissenter from the *fathers*, or *elders*, they evoked those unreasoning, unreasonable and hateful spirits, in favor of tradition, and against reason, the law of the Lord, and the teaching, as well as the reputation of Jesus. See verse i. in Mathew, and verse ii. in Mark.

Again—these criers up of tradition are excessively ceremonious. See Mark, chap. vii., 3rd and 4th verses—“For the Pharisees, and all the Jews, holding the tradition of the elders, eat not except they wash their hands often. And when they come from the market, except they wash, they eat not. And there are many other things which they have received and hold, as the washing of cups, and pots, brazen vessels, and beds.” On the parallel verse in Matthew, chap. xv., verse 2—Dr. A. Clarke writes—“What frivolous nonsense ! These Pharisees had nothing which their malice could fasten on in the conduct or doctrine of our blessed Lord and his disciples, and therefore they must dispute about washing of hands ! All sorts of Pharisees are troublesome people in religious society ; and the reason is, they take more pleasure in blaming others than in amending themselves.”

These masters of the ceremonies and traditions, are destitute of all sense of the spiritual character of God’s holy laws. “Well hath Isaiah prophesied of you hypocrites, as it is written. This people knoweth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.” Mark, chap. vii., verses 6 and 7. These were men in a *mask*, religion on their lips, but hearts unrenewed, unholy, disliking, hating, avoiding, keeping away, far away from God. Their worship was a vain useless service, being *outward*, insincere, heartless, no *faith* in it, nor love, nor truth ; they are going down to Hell in reality, although they, to our eye, seem to be worshippers of God ; while they who believe their doctrine can hope for no better fate. “Full well ye reject the commandment of God, that ye may keep your own tradition.” verse 9. “*Full well*”—a strong irony, the meaning of which is—“How noble is *your* conduct ! From conscientious attachment to your traditions, ye have annihilated the commandments of God.” God’s law was nothing to these men, in comparison of their own. Hear a case in point.“ Rabbi said,—How foolish are most men ! They observe the precepts of the divine law, and neglect the statutes of the Rabbins !” Maccoth, fol. 23.

These unhappy men saw no crime in covetousness ; at the same time they laid such great stress on washing their hands before meat ; to neglect which they taught was a great sin ; and therefore to induce men to do it, they feigned that an evil spirit,

called Shibta, sits on the hands by night, and has a right to sit on the food of him who eats without washing his hands, and so make his food hurtful to him ! They consider the person who undervalues this right to be no better than a heathen, and consequently excommunicate him. Just so our modern types of this ancient dynasty take up the Ministers, and Elders, and people, all who believe not, and consequently receive not their holy water, transubstantiated bread, canonical succession, traditionary legends ; and as of old cast us out of the synagogue, and consign us to the keeping of “ the uncovenanted mercies of God ?” Thank God she thus expelled of men are welcome to, and invited by the Lord Jesus, who still seeks and saves the lost. Oh, brethren who can tell to what lengths in sin and folly he may go who subjects the Word of God to human authority, or sets it aside to go after traditions of men ! Such a man can soon become Infidel, or Puseyite, or Papist, or anything. Be it your care to watch and pray against the evil of taking up a high profession of superior position and sanctity, and hopes among men, while before God, who is the searcher of hearts, you are regarded a dead polluted thing : for Jesus has said to Peter, to you, to all, “ If I wash thee not, thou hast no part in (or with) me.”

Secondly,—The conduct of the men is in perfect keeping with the character given them by our Lord :—

Arrogant, censorious, and fault-finding with others, they at the same time don’t scruple to set aside the divine law, when it don’t suit their coveteousness, and substitute the most unreasonable and infidel theories, of their own teaching. For instance, a man is defended by them in a course of conduct which at once dishonors, and wrongs his father and mother, breaks in sunder the most sacred ties of nature, and directly violates a positive command of God, if he only puts the money stolen, under such heinous circumstances, into the coffers of the Priest. Mat., chap. xv., 4 to 6 verses.

“ This conduct was similar to the custom of certain persons who bequeathed the inheritance of their children to churches or religious uses ; either through terror of conscience, thus striving to *purchase* the kingdom of heaven ; or through the persuasion of hireling Priests. It was in this way that, in the days of Popish influence, the principal lands in the nation, had fallen into the

hands of the Church. In these Charters—a common form was, “ For my salvation, and for the salvation of my predecessors, and for the salvation of my successors, and for the salvation of my wife, &c., &c., I give and bequeath to God and his church, &c. In the reign of Henry VIII., this evil had arrived at a pitch of unparalleled magnitude ; an evil that was supplanting the atonement made by the blood of the covenant, and putting death-bed grants of land, &c., in the place of Jesus Christ, and throwing the whole secular power of the kingdom into the hand of the Pope and the Priests.” His vision must be dim indeed who does not see the same climax reached eagerly after in Britain’s colonies, at this present day.

These men, from whose real character Jesus pulls off the mask, are shewn to do the most unjust and cruel things, by means of their traditions, in the sacred name of the religion, of the just and and true, and holy God ! Such perversions of truth, such blind guides, are the real bane of society, changing heaven’s best blessings into the sorest of all evils, involving themselves, and all whom they pervert, namely their families, disciples, and the whole nation into utter, and eternal ruin. Mat., c. 15, verse 13.

Thirdly,—We have the unsoundness of their doctrines, both the traditionary, and sacramental, clearly exposed.

It is shewn to be an act both irrational, and indicative of great spiritual blindness, for any man to be led by the teachings of man —when he has in the same matter the Word of God to instruct him—or when those human teachings trifle with divine teaching, by trying, or pretending to try, to mend it—or, when men are so impious as to remove God’s Book, and put in its place either Catechism, or Prayer Book, or Homilies, or Missal, or Tradition. Verily, nothing but the fact of the thing being done, could prove the case to a rational mind ; and certainly nothing can explain the possibility of such a fact but another *great fact*, but little considered by the multitude, viz : that man is a fallen being—whose heart is at enmity against God, and which manifests this enmity, by deceitfulness, and wickedness, which, in all God’s universe, has no parallel, nor any thing so frightfully desperate.

Tradition is *yours*, the law of the Lord is *my* rule,—yours has led men astray from God, it does so now, it ever must, ever will do so,— but my rule is *tried*, and never fails, it is *perfect*, full be-

yond measure, lasting beyond bound—"it has God for its author, salvation for its end, and *truth* without any mixture of error for its contents."

When quiet in my house I sit,—
Thy Book be my companion still ;
My joy thy sayings to repeat,
Talk o'er the records of thy will ;
And search the Oracles divine,
Till every heart-felt word be mine.

O may the gracious words divine,
Subject of all my converse be ;
So will the Lord his follower join,
And walk and talk himself with me :
So shall my heart his presence prove,
And burn with everlasting love.

Mark, chap. vii., verses 14, 15, and 16 :—"And when he had called all the people unto him, he said unto them, Hearken unto me every one of you and understand ; there is nothing from without a man, that entering into him can defile him : but the things which come out of him ; these are they that defile the man. If any man have ears to hear, let him hear." Could words more emphatically, or clearly give the lie to such legends, as tradition, defiled hands, or puseyite sacraments ? I think not, or else, I have *no ears*. Am I not here plainly taught, that nothing applied to the surface, or received into the body of man, can either *defile*, or *cleanse*, save, or damn the soul ? Is not Christ's precious blood shed in sacrifice for the salvation of the *souls* of men ; is it not, therefore, on the soul it must rest ? Is not the grace and love of Christ for man's heart to be imparted, shed abroad, implanted there ? Is not the Holy Spirit the only agent, appointed by the Lord, or competent to carry from above, to penetrate into, and savingly impart this salvation of Christ to the souls of men ? Those things which are IN *the heart* of the man, constitute him clean or unclean in His sight who searcheth all hearts, and in whose solemn presence the secrets of all hearts shall soon be disclosed. And he has told us that the soul's way to God is through faith in the blood of Jesus, and God's way into man's heart is through the *ear* or understanding, to the enlightening and awaking of man ; and then by the spirit of adoption, direct from

heaven into the heart, thus planting “Christ in you the hope of glory.”

I shall now proceed to the second part of my subject ; namely, to examine and explain to you what we are to understand by *tradition*, as received, and taught by Puseyites. It is but fair while so doing to let those who so highly value it explain it to us themselves.

First,—We inquire what is meant by the term *tradition*. It is, they tell us, “The act or practice of delivering accounts from mouth to mouth without written memorials ; communications,” (of this sort collected and handed down in this manner,) “from age to age.” They are derived from two sources ; namely, Apostolic and Ecclesiastical. Both sources are of equal authority, and either the one or the other is of equal authority with the holy scriptures. Without the aid of tradition, they tell us, we cannot understand, or teach the right meaning of the scriptures. And that the authority of tradition is above the authority of reason ; so that should reason tell you that a loaf of bread is not a leg of mutton, and tradition tell you *it is*, you, on pain of excommunication, and (if they can) hell fire, reject the testimony of your senses, and unanswerable dictates of reason ; and be very glad to get off, by admitting and confessing, and signing your name to your faith in the traditional fact of a loaf of bread being a leg of mutton ; or what is infinitely more absurd and dangerous, a scrap of loaf-bread being “the body, soul, and divinity of the Lord Jesus Christ.

“The Scriptures,” (say they in the *Tracts for the Times*,) “it is evident, are not, according to the principles of the Church of England, the Rule of Faith. The doctrine or message of the Gospel is but indirectly presented in the Scriptures, and in an obscure and concealed manner.” Tract 85.

“Catholic tradition” says one of the two principal chiefs of this School, “is a divine informer in religious things; it is the un-written word. These two things (the Bible and the Catholic traditions) form together a united rule of Faith. Catholic tradition is a divine source of knowledge in all things relating to Faith. The Scriptures are only the document of ultimate appeal ; Catholic tradition is the authoritative teacher.” See Newman---Lecture on Romanism.

“Tradition is infallible.” See Keble’s Sermons. “We demand that the whole of the Catholic traditions should be taught,” says Palmer, in his “Aids to Reflection.”

“When the sense of Scripture, as interpreted by reason, is contrary to the sense given to it by Catholic antiquity, we ought to side with the latter.” Keble’s Sermons.

Secondly, let me particularly fix your attention on the fact, as to who the parties are, who, in common thus hold to tradition. I need hardly premise my remarks here by stating what you all must know full well, no *Protestant* can hold, or be a party to, such a doctrine. Our principles of religion are well defined, brief, and very simple, and well expressed by the celebrated J. H. Merle D’Aubigne in one of his lectures on Puseyism. They are as follows :---

“The *formal* principles of Christianity are expressed in few words :

THE WORD OF GOD, ONLY.

“That is to say, the Christian receives the knowledge of the truth by the Word of God, and admits of no other source of religious knowledge.

“The *material* principles of Christianity are expressed with equal brevity :

THE GRACE OF CHRIST, ONLY.

“That is to say, the Christian receives salvation only by the grace of Christ, and recognizes no other meritorious cause of eternal life.

“The *personal* principle of Christianity may be expressed in the most simple terms :

THE WORK OF THE SPIRIT, ONLY.

“That is to say, there must be in each soul that is saved moral and individual work of salvation, wrought by the Spirit of God, and not by the simple concurrence of the Church, and the magic influence of certain ceremonies.

“Gentlemen, recal constantly to your minds these ~~three~~ simple truths :

The Word of God, ONLY.

The grace of Christ, ONLY.

The work of the Spirit, ONLY.

And they will truly be ‘a lamp to your feet, and a light to your paths.’”

In contrast with the above, we now place before you the teaching of the Church of Rome, and the Oxford divines, and you must be struck at once with the disagreement between these and Protestants, at the same time the cordial agreement between Popery and Puseyism.

In the Council of Trent it was (and it is now) affirmed, “that Scripture itself rested on tradition;” consequently was before it, was necessary to its existence, and is still indispensable to rightly understanding of it, *ergo*, is equal in authority, and of more use and value than the Scriptures. “Vincent Lunel, a Franciscan, thought it would be preferable to treat of the Church in the first place, because Scripture derived its authority from the Church.” He added, “that if it were once established that all Christians are bound to obey the Church,” instead of the Word of God, “everything else would be easy, and that this was the *only* argument that would refute the heretics.”

“Richard des Mans, a Franciscan, was not ashamed to say, that the scholastic divines had so well explained the doctrines of Christianity, that it was no longer necessary to take them from the inspired Volume; that though the Scriptures were formerly read in Churches for the instruction of the people, they were now only used in the devotional exercises of public worship, and ought to be confined to that use; and, at any rate, that the study of Scripture should be prohibited to all who were not versed in scholastic divinity; for the Lutherans had *only* succeeded with those who had been accustomed to read the Scriptures.”

The decree passed at the fourth session was divided into two parts. In the first, injunctions were issued to “receive and reverence, with equal piety and veneration,” both the “written books” of Scripture, including the Apocrypha, and the “unwritten traditions,” whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by uninterrupted succession.” In the second, it was further decreed, “that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is

held by holy Mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ; or contrary to the unanimous consent of the fathers; even though such interpretations should never be published." Sylvester Prierias maintained, in opposition to Luther—"The word of God derives all its authority from the Church and the Pope, and to deny that proposition is heresy. Indulgences were established by a greater authority than that of the Scriptures, because the Church and the Pope appointed them." "Armand Defence de Ver, (Page 63,) demands the most absolute submission to the traditions of the Church, because otherwise, the Scripture, in whatever language it is read, can only be the occasion of making the gospel of Jesus Christ the gospel of the Devil." "With which agrees Baille, the Jesuit, who averred—"Without the authority of the Church, I would believe Mathew no more than Titus Livius the historian." Vide, American Text Book of Popery, page 193.

The Tractarians of Oxford are chargeable with the same awful errors as those avowed above, avowed by Papists. Tradition is said to be "a Divine informant in religious matters." In another instance it is affirmed, that to "say, the Bible, and nothing but the Bible, is an unthankful rejection of another great gift, equally from God." Again, we read—"Scripture and tradition together are the joint rule of faith;" and the same statement is repeated in various forms.

"Assertions of this kind—for they are totally without proof—must always be derogatory to the Word of God. If tradition is required, Scripture cannot be complete in itself; and hence the dogma, that "the written," and "the unwritten word" of God must be taken together, operates precisely in the same manner in the case of the Tractarians, as it does in that of the Romanists." On this point the following extract cannot fail to be conclusive:—

"The structure of Scripture is such, so irregular and unmetho-dical, that either we must hold that the gospel doctrine or mes-sage is not contained in Scripture, (and if so, either that there is no message at all given, or that it is given elsewhere, out of Scripture,) or, as the alternative, we must hold that it is indirectly and covertly recorded there, under the surface. It is as if you were to seize the papers or correspondence of leading men in any school of philosophy or science, which were never designed for

publication, and bring them out in one volume. Try to make out the history of Rome from the extant letters of some of its great politicians, and from the fragments of ancient annals, histories, laws, inscriptions, and medals, and you will have something like the matter of fact, viewed antecedently, as regards the structure of the Bible, and the task of deducing the true system of religion from it.” Tract 85, page 31. “This being, as I conceive, really the state of the case in substance, I own it seems to me *judging antecedently*, very improbable indeed that it *should* contain the whole of the revealed Word of God.” Tract 85, page 32. “So far as we have no proof that the Bible is more than at first sight it seems to be, so far the antecedent probability tells against its being more. Both the history of its composition, and its internal structure, are against its being a complete depository of the Divine will, unless the early church says that it is. Now the early Church does not tell us this. It does not seem to have considered that a competent code of *Morals*, or of Church *government*, or of *rites*, or of *discipline*, is in Scripture ; and, therefore, so far the original improbability remains in force. Again, this antecedent improbability tells even in the case of the *doctrines* of faith, as far as this, that it reconciles us to the necessity of gaining them *indirectly* from Scripture, for it is a strange thing, (if I may so speak,) that they are in Scripture at all ; the wonder is that they are *all* there : humanly judging, they would not be there but for God’s interposition ; and, therefore, since they are there by a sort of accident, it is not strange that they are but latent there, and only indirectly producible thence.” Tract 85. Such are some of the mystifying and deceitful assertions of many in the Established Church of England in this present day !

It may be fairly questioned whether any statements more derogatory to the Word of God than those now given from Tractarian writers were ever penned by the most virulent Romanist. We have been accustomed to believe that the doctrines adapted by Infinite Wisdom to the conviction of man as a sinner, to his consolation as a penitent, to his sanctification as a believer, to his guidance throughout his earthly pilgrimage, and to his being made meet for eternal happiness, in the heavenly inheritance, are found on the surface of revelation. So fully have we Protestants been satisfied of this, that we would have urged the whole

world, had it been possible, to search the written Word of God, assuring them that they might be made wise unto salvation by faith in the crucified Redeemer. But Tractarians unite with Papists to declare we are wrong. Papists aver that it is a shill with outa kernel, a dead killing letter,—and even, as the very last Pope did say, “poisonous pasture.” Tractarians affirm that the Scriptures do not contain even “a complete code of morals!” That if we will not receive their dogmas, we must receive none; that rejecting their creed, we must abandon our own. But in God’s name, and with his gracious aid *we are prepared to do neither*: we will keep our Bible, our faith in its truths, in the blood of the Lamb for salvation, and *our old Protestantism*; all of which teach us to hate the doctrines and usurpations of the Papacy, together with every Puseyite effort to blind us, then rob us of our best birth-right,—and thus, blinded and bound, hand us over to the tender mercy of the “Wicked One.” Thanks be to God that still “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb.” Psalm, chap. 19, verses 7, 8, 10.

Thirdly,—The fatal tendency, not to the Church alone, in whose bosom it has so strongly lodged itself, but to all the Churches of the Reformation, must now, for a moment, occupy our thoughts.

Puseyism is the deadly foe of Luther, and the Reformation, and Protestantism. Hear themselves proclaim it:—“Protestantism, as might be expected is a false religion, is opposed not less to our perceptions of the beautiful, than of the good, and true.—British Critic, No. 64, page 393—(one of the journals which are the organs of the Oxford party.) “The task of the true children of the Catholic Church” (say the same writers,) “is to unprotestantize the Church.” “It is necessary” (says Mr. Palmer,) “to reject entirely, and to anathematize the principle of Protestantism, as being that of a heresy, with all its forms, its sects, and its denominations.” “It is necessary” (says Mr. Froud,) “to hate more and more the Reformation and the Reformers.” Could intentions be more hostile, deadly, or exterminating. We think not.

Puseyism is Anti-Episcopal. Read the 6th, 19th, and 20th Articles of that Church, and compare them with the above quotations from the Oxford divines. Its unmixed Popery is beyond all doubt. "Our object" (says the British Critic,) is to "unprotestantize the National Church." "As we go on, we must recede more and more from the principles, (if any such there be,) of the English Reformation." The famous Romish Doctor (now Cardinal and Archbishop of Westminster,) Wiseman writes to Lord Shaftsbury : "We count certainly on a prompt, zealous, and able co-operation to bring the Church of England to obedience to the See of Rome. When I read, in their chronological order, the writings of the theologians of Oxford, I see, in the clearest manner, these doctors approximating from day to day to our holy church, both as to doctrines and good will. Our Saints, our Popes, become more and more dear to them ; our rites, our ceremonies, and even the festivals of our Saints, and our days of fasting are precious in their eyes, more precious, alas ! than in the eyes of many of our own people." Such statements are startling, and they are ominous too,—"For where the carcass is, there will the Eagles be gathered together." So teaches Jesus Christ.

Puseyism degrades, and then sets aside the Holy Scriptures. This we have abundantly proved to you ; neither Popery nor Puseyism can bear the Bible ; and had they their will, they would try to make Bibles as rare in London and England, as they are in Rome and Italy.

Puseyism with her traditions, if carried out, would lead us into scepticism, and to practice or endure all the cruelty of the dark ages over again ; from which horrid condition Great Britain and her Colonies were only fully emancipated by the memorable revolution of 1688.

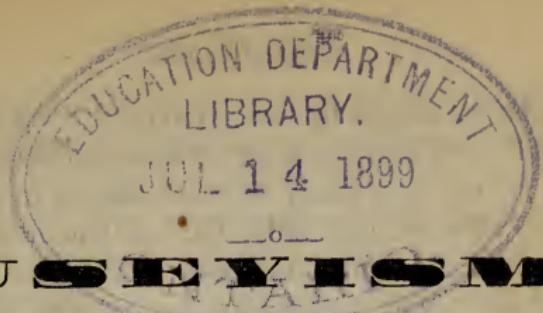
In conclusion let us inquire—what *our* present position is, and the duties we owe to our country and our God.

First,—*To our country.* We all should thoroughly understand those *great principles* which emancipated our country and our fathers from the ignorance, superstition, and abject slavery of Rome ; which gave us those Laws, Arts, Sciences, Literary and *Religious Institutions*, the fame and glory of which is known, admired, and powerfully felt for good in every part of the world. We should well understand what only can give permanence and

stability to those institutions, and what can with certainty preserve unmutilated to posterity such blessed boons, and that amidst the convulsions of nations, and the varied, dangerous elements now developing themselves in the unprecedented activity of Popery, and the fratracidal efforts of Puseyism. And, oh, adopt those pure, lively principles of Justice, Truth, and Love, as the law of your whole life ; learn them from the "glorious gospel of the blessed God."

Secondly,—*To your God.* He claims your attention, your implicit confidence in, and hearty compliance with his holy will. He claims your united, hearty, steady co-operation with his own people in diffusing the knowledge of the truth and of true holiness, in opposition to error and fraud every where, and of every form and name. Be led by no teaching in religion, only when the Word of God sustains you ; do not be satisfied with the mere possession of *the letter* of religion, be also possessed of the Spirit and power of God. Put your foot down at once, and firmly, on the neck of Tradition, never allow the *authority* or teaching of *any man*, though he be among the greatest, the wisest, the best, to escape from a complete subordinatoin to the "Word of God."

Finally,—Keep the Book of God ever open before your own eye, keep it open in your family, so far as in you lies,—open, and help others to open it wide and free to every man on the face of the whole earth.



PUSEYISM.

SIXTH LECTURE.

ECCLESIOLOGY.

The subject of my last evening's lecture was "Tradition :" my present shall be "Ecclesiology"; the meaning of which term, as explained to us by its abettors, is "Church Architecture". "By the way," says an eminent Minister of the Established Church, in the North of Ireland, "I would venture to give you (the amateurs of this science) a hint, might not this new Society better be styled the *Church furnishing Society* ; or, as great names are in vogue, the Ecclesiosceuological Society, and its admirers Ecclesiosceuologists?" Now whether this hint be taken, or not, by those to whom it was given, it does not effect my present purpose, both explanation and "hint" directing me to the interior of the house, not, however, to the neglect of the exterior, on which elaborate pains are bestowed, the arrangements of which as constructed, where the building is new, or altered, or now in course of being altered since the issuing of the Oxford Tracts, and other publications by the same parties, and of a similar character, (for we had no such society previous to that time,) plainly identifies the one movement as the twin sister of the other; indeed it is difficult to see how the Oxford doctrines could be embodied, exhibited, and fully, or efficiently carried out, wanting this helping "Testoring" hand of the "Camden Society," this is the title of the society. I do not wish you to understand me as if I were condemning improvements in Church Architecture, both inside and outside ; there is indeed much to be yet done in this important department, involving, as it does, the expenditure of large sums of money, the convenience, comfort, and health of great multitudes of people, in all christian communities ; and much advan-

tage is to be yet reaped by those who give it the attention it deserves ; still if our *object* be objectionable, dangerous, and unscriptural, we are not very likely to avoid dangers in our way to that object, and we may, nay must be, led into much that will be foolish, extravagant and sinful ; the “*via midia*” is difficult to keep, and in Church Architecture particularly, when men lose the simplicity, the purity, and the spirituality of the doctrines of Christ ; and surround themselves with such figments, as Apostolic Succession, Priestly Absolution, Sacramental Salvation, &c. &c., in such company “*the Old Paths*” of Prophets, and Apostles, of Martyrs and confessors of our Lord, whose doings are narrated to us in the word of God, will be forsaken ; and, as it is this day, they will wander among the mists of Tradition, of Mythology, and Heathenism, seeking at any expense to impress their end by multifarious symbols on the monuments of their (not religion) superstition ; and hence, in proof this statement, the classic Age of Architecture in the Christian Church, which has handed down to us such wonders in this department of human science, whether you regard the magnitude of the buildings, the taste displayed, or the vast sums expended ; this classic Age was emphatically “*the Dark Ages*” so far as vital christianity is concerned. Nor should we have had one in a thousand of these, had it not been for the odious confessional, the priestly absolutions, sacramental masses and prayers for the living and the dead, relicts, Purgatorial fires, pilgrimages, indulgences, &c., all of which you can find plentifully preserved in Tradition, but never once in the Word of God.

In the present course of Lectures, we have traced but for you as plainly as the Acts and the words of men can express, though deep, determined hatred to Bible Protestantism ; the ardent love and longing after unity with Rome, the active preparations already made, with those still in progress to secure such unity, in the adoption of many of Rome’s dogmas, and practices by the Puseyites ; we have also been looking at their creed, as it is recorded by their own writers in there various publications ; this evening we shall lead you into their temple, and look on while their service proceeds ; and I shall be very much mistaken if their proceedings inside, do not make you feel as strangely as their teachings outside have done already.

1st. Previous to our going into this building let us take a passing momentary glance at a *model* foundation stone. Among notices of new churches I find the following of St. Mary's, Arley Park, Cheshire, England. After bestowing no small praise on the structure, for correctness of Architecture, &c., we have the following in the close :—

“After all, the most cheering part of all is *the spirit in which the Chapel was founded and is erecting*, and we cannot refrain from gratifying our readers with the *beautiful inscription* which was engraved on the foundation stone :—

“x In nomine Dei x Amen. Qui super fundamentum Apostolorum et Prophetarum, ipso summo angulari lapide Christo x Jesu, Aedificavit ecclesiam—*et in honorem Beatae Mariae Virginis*, primum lapidem hugus oratorii posuit Rolandus Warburton, Armiger, quo verbum Dei quotidie fovet (qu sonet?) pusque pidilium ascendant. Anno Salutis. MDCCXLII.”

“I venture on a translation of this inscription, (says a well known Protestant minister in the Episcopal Church of Ireland,) premising that I must be presumptuous enough to propose an emendation in the last line but one, or else leave it untranslated; for, in truth, unless *sonet* or some other word be used as a *lectio varians* for *fovet*, I must confess myself unable to account for the latinity of this learned piece of *modern antiquity*.

“x In the name of God x Amen. Who has built his Church on the foundation of the Apostles and Prophets, Jesus x Christ being the chief corner stone, AND IN HONOUR OF THE BLESSED VIRGIN MARY—the first stone of this oratory was laid by Roland Warburton, Esq., Wherein the Word of God might be heard (?) daily, and the prayers of the faithful ascend. In the year of redemption, 1842.”

May I not ask my hearers how they like this specimen of Ecclesiastical religion? I do not wish to use a needlessly harsh word, yet can I not forbear to *protest*, thus solemnly, against such a commingling of the names of God and a creature, however excellent,—as blasphemous. Towards the close of the first vol. of the precious periodical from which the above inscription is taken (viz. the “Ecclesiologist”, the organ of the Camden Society,) we have, by the way, a nice letter on **CONFESSINALS**, in which the following FEELING paragraph occurs :—

“THIS (the subject of Confessionals) is, I admit, *in the present discipline of our Church*, a matter of antiquarian interest *rather than one of the many neglected usages* which you are *more immediately concerned in endeavouring to restore*,” &c. &c.

I will not refrain from quoting the worthy clergyman, just noticed, once more on this point. “This is, I contend quite enough as a sample of Ecclesiology—for some of your readers, as it is for myself. We can understand quite well the *use of the wedge*—we can trace the *quo tendis* of the feather on the gale. Do our Ecclesiologists really think that the Protestants of Ireland of England, (may I not add, *and of Canada*)—will be gulled in this way? I tell them, nay; and I add, let them take care of what they are doing. Our fathers in the Protestant faith contended for it, and, by God’s grace, they will find before long, if their children be thus trifled with, that they have not quite forgotten the lesson which has been thus bequeathed to them.”

2nd. Let me now remind my hearers that in all the evangelical Protestant Churches, the great object sought to be attained, is the full faithful ministration of God’s holy word, the offering up of prayers and praise, the ministration of baptism, and at stated seasons the ministration of the Lord’s Supper: in order to secure the object, it is required to have a stand or desk for the minister, from which he may conveniently read &c.—with convenience to himself, and be seen and heard by all the people.

The people in order to profit by the instruction given, must give continuous attention, in order to do this, they require comfortable seats on which to rest while hearing, and kneel at when engaged in prayers; a table is also necessary on which to place the bread and wine, and for other necessary uses.

Hence the most striking objects in their churches, are, the pulpit or desk, the pews or forms, and the table, such simple and complete furniture, is strikingly indicative of the uses of the place; and everything that would prevent or withdraw attention from the words preached and their meaning, is to be most carefully guarded against, for “this is life eternal to know the only true God and Jesus Christ whom thou hast sent”—for “The grass withereth and the flower thereof fadeth, but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you.”

3rd. But in a church when it is confessedly not by “ Faith in the word preached” the people are to be saved ; but rather by sacraments (so called) and the observances of offices, or ceremonies—the case is quite different. In this instance the appeal is made to the *bodily senses* not the understanding, or the intelligence of the worshippers ; for instance in that church after which Pusyites have such “ intense longings” for unity : the service is in Latin, a language the people do not understand—only think of the gross absurdity, of a priest saying mass in Latin before a congregation of illiterate people, and that to for the good of the soul !!! how edifying !! And not only is the service in an unknown tongue, but the whole proceedings are symbolical, the priests often attired in most superb robes, play as in a mystic pantomime their various parts, the people in the meantime looking on, or crossing, or bowing, or falling down or rising up, as the priest turns himself, the bells ring, or the wafer is lifted up.

The great efficacy here is in the priestly, and sacramental virtue, and not at at all in the word of the Lord. Hence you are struck by the (so called) ALTAR situate within its inclosure, with its varied appendages, such as the enclosed relics of some saints generally, the painting, or sculptured images, the candles, the crosses, the sanctuary or place for the wafer, &c., &c. Then its priests, and their attendants, their symbolic dresses, and gestures, their backs to the people, their crossings, bowings, mutterings, incense, but strangest of all the insulted, ruined people. Now everything must give place to *the Altar* ; hence it is elevated and adorned, all obstructions to a full view of it from every part of the building are most carefully kept away, neither pulpit, reading desk, gallery or pew is allowed to obstruct the effect of the Altar, because with them the Altar service is the *magic*, the pulpit the *mirror*, in such devotions ; and when we regard the obtrusions of the creature on the attentions of worshipers, the prominence given to sculpture paintings, wax candles, &c., so that rather than these should be hid, the pulpit itself must be put into a corner or set aside altogether ; we cannot but mourn such a state of things in temples nominally dedicated to the service of Him, of whom it is said, “ For the Lord thy God is a jealous God, and he will not give his glory to another.”

4th. There can be no doubt, so far as we have examined these

doctrines, and *desires*, of an approximation both rapid decided, and widely spread on the part of the Puseyites, toward union with the church of Rome. The same thing will be equally clear to you when you compare the Puseyite Ecclesiology, with the rapid sketch of the modus operandi of Roman Catholic worship just now given ; we shall next hasten to take an honest account for comparison, from a Puseyite temple, furnished us by themselves.

We have heard these doctors teaching, that the only means of entrance to the Church and to Salvation here, or heaven hereafter, is by *their baptism* ; consequently the *Baptismal font* becomes in their Architecture, or “Church furnishing society” a matter of no mean importance. I have seen some of those instruments of water regeneration, on which large sums of money had been expended, in designing, carving, gilding, sculpture, &c. One *gem* of this sort, said to be “from an antique model very chaste and beautiful,” I saw in a church, in New Castle (upon Tyne;) it was of oak, elaborately carved with representations of scripture characters ; such as the baptism of Jesus, twelve carved apostles supported the font on their shoulders, and suspended from the lofty roof of the Church, was an apparent cover or lid for the font, of oak, raised about twelve feet above the font, on the under side of which was carved in strong relief, a *dove* with outspread wings, surrounded by a halo or outgoing radiancy. The whole thing stood out by itself in a wide space or aisle opposite the entrance door, and past which you had to go in order to *enter the Church* ; around its base were cushioned kneeling places for the Priests and sponsors. When you look with me on such a thing as this, and read from the Tracts of Puseyites. “The sacrament of baptism, by which souls are admitted into covenant with God, and without which none can enter the Kingdom of Heaven ;” and again, “He washed away their sins in baptism ; and baptism was to them, salvation, and the cross, and the resurrection ;” vide Tracts 35, page 1 and 67, page 175—and hear another fact. “In the year 1843, M. R. a Puseyite clergyman came in possession of the Vicarage of Rampionsham, situated in the County of Dorset, about six miles from Beaminster. Previous to Mr R.’s arrival, an evangelical clergyman of the name of Mudge had officiated in the parish as curate for some years, and by his instrumentality a few persons

were brought to a saving knowledge of the truth as it is in Jesus. Since Mr R.'s arrival, he has made many alterations in the Parish Church of a Popish character, which has tended to wean the affections of the people from the Church to which he belongs. He has built a very elegant baptismal font in the Church, with a cross at the top, and the figures of the twelve Apostles carved in the body of it, &c. &c." And hearken while I repeat to you one of those pseudo apostolic ditties which these men who boast of their descent from Peter, sing, you will not only cry out but cry loudly with me, "Treason, Treason, to the protestant cause, and treason against Jesus Christ." Hear one verse; in speaking of the waters in the baptismal font *after Consecration*, they say." What sparkles in that lucid flood,

" Is water, by *gross mortals* viewed
But seen by faith; 'tis blood
Out of a dear friend's side."

But we pass the font to take a passing glance at the *Confessionals*; these are small side apartments, long shut up and entirely unknown, or obsolete in Protestant places of worship; there rises one, for priest to sit in and hear penitents confess to them; to enquire into, probe, suggest, for either the purpose of finding out secrets, or awaking silent voices, that but for the priest's deep skill in such matters might never have been felt or spoken; how they give instructions characteristic of this dark work and place of gloom; here they absolve the confessing penitent or impose duties, penances, &c. Now-a-days, the Puseyite Priest's urge upon protestants the *duty, beauty*, and necessity of confessing to the priest, and many in England, especially in the ranks of the young, go regularly to confession. These Puseyite confessors, just as the papist priest does, claim the possession of Peter's Keys, that is, the power to bind, or to loose the penitent from guilt and punishment. In perfect harmony with such doctrines and practices, the "Church furnishing Society" urge on the restoration of the confessional, as an essential part of Church Architecture, yet these gentlemen proceed with cautious steps, lest gentle minds should become too soon alarmed. Take the following example, found near the close of the first volume of the precious *periodical* before alluded to by me, namely the "Ecclesiologist;" there we have a nice letter on *confessionals*, in which the follow-

ng FEELING paragraph occurs, viz : "This (the subject of Confessionals) is, I admitt *in the present discipline of our Church*, a matter of antiquarian interest *rather than one of the many neglected usages* which you are *more immediately concerned in endeavoring to restore*," &c. &c. We can understand quite well the *use of the wedge*. We can trace the *quo tendis* of the feather on the gale, and with earnest affection warn brother Protestants of the dangerous maelstrom ahead.

We next come to the pews, these bane of the Picteresque in Churches, and obstructions of processions on saints' and other holy days. The Camden Society give no less than twenty-three reasons for getting rid of pews, by the by, the name of the tract on this particular subject, is "Seventy-three reasons for getting rid of Church pews, (or pews :)" there is much childish reasoning in some parts, which renders the tract any thing but a respectable production. I here give you the 23rd of these reasons, it will be enough for the present, and as the writers reserve it for their *top, final, most potent* reason in quoting it only they will not complain of unfairness. "XXIII.—Because they (the pews) prevent the congregation from seeing, or being seen from the altar ; toward which every worshiper ought to be turned."

We have seen the pulpit, that unsightly thing, put out of the way, and now the pews ; and mark well both for the same reason viz, to exhibit the Altar. But what has an altar to do with publick worship among protestants ? We have an altar, and a sacrifice on that altar too, yes and a true temple where to find them ; but our altar is the Divinity, our sacrifice the emaculate humanity of the Lord Jesus Christ, "who through the eternal spirit offered himself without spot unto God," and our temple, the glorious one not made with hands, eternal in the heavens, into which Jesus having entered, ever liveth to make intercession for us : we know this sacrificial altar, and but this one, others to us are superfluous, and worse than superfluous, they are blasphemy for we must regard a second altar of this kind, in the same light as we regard a second mediator, or a second God.

The usual method of changing the old communion table into an altar is usually the following : it is raised above the floor of the Church three steps, the rails enclosing the table are gilded, the cloth covering the table has a piece of cloth of a different

colour, and in the form of a cross, set into the part of the cover to which hangs down, a wooden cross is placed on the centre of the table, on each side of this cross are placed large wax candles, and in some instances they have these candles lighted, in broad daylight, when the priest passes this, he turns to it and bows, and he wants us all to do the same, but we beg to be excused and say most emphatically : nonsense, mummery !

Nothing can be more incongruous than an altar in the protestant Episcopal Church of England ; one of her best ministers thus speaks on this subject. “ I desire to know on what authority those Ecclesiologist presume to call the communion table” of the Church of England an altar ? They profess to be antiquarians, and recondite in all the minutes of rubricality, and are they, can they be ignorant of the fact, that this very word altar was designedly expunged from the book of common prayers ? I fear Sir, in the case of some, at least, of those gentlemen, the answer is too plain. An altar infers a sacrifice—hence the transition to the monstrous paradox of transubstantiation is prepared *gradation*. A sacrifice requires a PRIEST, not simply as an abbreviated form of the term Presbyter, but as a sacrificing officer in the Church ; hence the addenda to this term ; the pomp and circumstance attached to the altar ; the three steps of ascent to it ; the clearing away of all impediments to its view by the whole congregation ; the enormous impropriety, if not heinous sin, of turning he back upon it.”

In the works of Bishop Ridley lately published by the Parker Society, will be found a remarkable document. It is that pious Bishops injunction to the Clergy of the Diocese of London, on this very subject, in the year 1550. Let us hear him. It commences thus :—

“ First—That there be no reading of such injunctions as extolleth or setteth forth the Popish Mass, Candles, Images, Chauntries : neither that there be used any superaltories, or trentals of communions.”

“ Iteno—Whereas in divers places some use the Lord’s board after the form of a table, and some of an altar, whereby dissension is perceived to arise among the unlearned ; therefore wishing a Godly unity to be observed in all our dioceses, and that the form of a table may move more, and turn the people from the old

superstitious opinions of the Popish Mass, and to the right use of the Lord's Supper ; we exhort the Curates, Church-wardens and great men here present, to erect and set up the Lord's board after the form of an honest table, decently covered, in such place of the quire or chancel as shall be thought most meet by their descection and agreement, so that the ministers with the communicants may have their place separated from the rest of the people, and to take down and abolish all other by altars or tables."

Here is sound scriptural protestanism ; you have only to look at the present practice, and read the manifestoes in the said diocese of London, from head to tail of the present day to be constrained to say "How is the gold become dim ! how is the most fine gold changed !" Lamentations iv ch. 1 v. ; and let us add "Remember O Lord what is come upon us ; consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens ;" Lam. v. ch. 1. 2. v. The anti-scriptural character of those Puseyite innovations is so obvious as to render any proofs of it from me quite unnecessary, the rankness of its popery and dark soul destroying superstition is most alarming. In a publication of theirs called, "A Few Words to Church Builders," and at page 25, the reading desk is spoken of as "nothing but a modern innovation, very ugly, very inconvenient and *totally repugnant to all Catholic principles of devotion.*" Mr Frud in his "*Remains*" page 372, vol. 1, most cordially enters into this subject. "Pray (says he) dont let it stand in the light of the altar, which, if there is any truth in my notions of ordination, is more sacred than the Holy of Holies was in the Jewish temples." "The Sacraments, not preaching, are the sources of divine grace." These advisers of *Church Builders*, in page 24. "Hope it is hardly necessary to caution you against any approximation to a *gallery*," you could not see the altar from there ; and the "*Roodscreen*," *that most beautiful and Catholic appendage to the Church*," is absolutely necessary to keep the chancery and nave "*entirely separate.*" These instructors, put down a multitude of *church ornaments*, which are recommended as most appropriate to impress and inspire the worshipers. For your edification I may mention a small sample of those spiritual teachers. "All kinds of crosses," "bunches of grapes," "a barren and a beautiful tree with swine underneath," "a rose and lilly," a lilly ternity in a

cross, "two doves drinking out of a pitcher," "a pelican, in his piety." "the phoenix," "a nest of young eagles," "a heart drinking," "a lion rampant," "a salamander," &c. &c. All these (say they) are striking Catholic devices, and might well be employed now; i. e. the *Wedge* is in, keep driving gentleman.

A word on Priestly consequence, for you may do with a plain simple department if the minister preaches the word of God, in a plain comfortable sanctuary, but a gorgeous temple, and high altar, requires "a Priest and robes superb," but lest I should be thought to speak harsh uncharitable words, and so to offend where I wish only to instruct and love, I shall quote the words of a minister of the Established Church in Ireland; a man who loves his Bible, and the Church of God, and who has done good service for his God, and that in times, and under circumstances of great difficulty. "Let any one for example examine Tract 17, whose spacious title is the following:—"The ministerial commission a trust from Christ for the benefit of his people." Here we will see a great show of humility; an entire renunciation of any arrogated authority, *except to benefit the people of Christ*; what uncommon simplicity of character is here! Our Pusyite teacher says—"Raise us, good people—high! higher!! higher still!!! raise us all; we are the 'earthly likeness, (at least the Bishop is) of, shall I allow myself to make the blasphemous ~~ed~~dition? No sin, I have already gone far enough in so doing. Your readers can see the drift of it without further comment. Let the ministry be raised—but mark! it is all for your benefit—not ours! Oh, No! we poor meek, innocent priests have nothing to do with this exaltation!" Thus they spoke in 1833; but observe their speech, and *acting too*, in 1842. Now we are *up*—and what follows? Why just let the poor dupes that raised us sink proportionably. Turn them out of the *Choir*, says the *ECCLESIOLOGIST*, aye, and say, "procul profani!" from the *Chancel*. Away with the *PEWS*! He adds—no sitting in high places here. Get you to the *NAVE*! good enough for you of the laity. Up with the "roodscreen!" Now we shall, *for your special convenience and comfort*, (not to raise ourselves, observed,) set the *HIGH ALTAR* in its due elevation; and, if quiet and orderly you shall have a peep at it, and see the priest at his devotion in your behalf.

"Is this misrepresentation? let any one take the trouble to read these *excellent* and *useful* papers and judge for himself. And here Sir is the germ of the whole evil; here is the priestly exaltation, *for the benefit of the people*. And what does it promise? Great things certainly to the son of the Church; such as the visits of "*a duly commissioned minister*," to "*quiet his conscience*," "*to whom he may come and open his grief, and receive the benefit of God's pardon*," &c. I shall not stop to point out how readily this *early tract* may be made to chime in with the practices of Popish confession and absolution; I hasten to the point in hand. In what, then, does all this end? What is it which constitutes this mysterious and wonderfully advantageous gift. Here it is:—"If we are asked by what authority we speak, and who gave us this authority, we have our credentials at hand. Whose soever sins ye remit they are remitted, and whose soever sins ye retain they are retained," &c.

A puseyite speaking in Tract 10, vol. 1, tells us. "I who speak to you concerning Christ, was ordained to do so by the Bishop, *he speaks in me, as Christ wrought in him*, and as God sent Christ. Thus the whole plan of salvation hangs together. *Christ the true mediator above*; His servant, the Bishop, his earthly likeness; mankind the subject of his teaching, God the author of salvation." And in the following page, speaking of the time when the laity shall have a proper respect for the priesthood.—

"Then you will know us with a purer honour than you do now, namely, *as those who are entrusted with the keys of heaven and hell* as the heralds of mercy, as the denouncers of love to wicked men, *as entrusted with the awful and mysterious gift of MAKING THE BREAD AND WINE CHRIST'S BODY AND BLOOD.*"

I shall not insult the pious feelings of hearers by further extracts from this execrable mine of error—of blasphemy—In perfect keeping with these, God making arrogant priests, in their gorgeous robes and temples, are those *superstitious processions* not unsrequent in some places of England, when after the procession, as in Dorset, the public dinner is discussed, "And after the repast was ended, the solemnities of the day (the day of the nativity of the Holy Virgin) were concluded by a game at football and jumping in the basket for walnuts and apples."

Permit me in conclusion to sum up some, at least, of those acts, which no doubt have already forced themselves on your notice : in doing so, I notice in the—

First place, the present danger of Protestantism, both *in* the Church of England, and through her to Protestantism generally. We see in her Puseyite, Popish, Anti-scriptural doctrines and practices, in the exhibition of which they are daily becoming bold. We have it, not from the lips of strangers or enemies but from the lips of her best friends, her own lips, and the lips of that church into which she longs to enter ; ponder well the following statements of the papal party—"Most sincerely and unaffectedly do we tender our congratulations, to our brethren of Oxford, that their eyes have been opened to the evils of private judgment, and the consequent necessity of curbing its multiform extravagance"—"they have already advanced a great way on their return toward that Church, within whose walls the wildest imagination is struck with awe, and soothed down to a holy calm, in the enjoyment of which it gladly folds its wearied wings"—"Some of the brightest ornaments of their church, have advocated a re-union with the Church of all times and all lands; and for the accomplishing of the design, if we have read aright 'the signs of the times,' is fast ripening. Her maternal arms are ever open to receive back repentant children : and as when the prodigal son returned to his father's house, the fatted calf was killed, and a great feast of joy made, even so will the whole of christendom rejoice greatly when so bright a body of learned and pious men, as the authors of the Tracts for the Times, shall have made the one step necessary to place them again within that Sanctuary—where alone they can be safe from the moving loads beneath which they dread being overwhelmed. The consideration of this step will soon inevitably come on ; and it is with the utmost confidence that we predict the accession to our ranks of the entire mass."

Second. The duty of all true Protestants is that of deep and prayerful sympathy with that branch of the Church into which this leprosy has so deeply entered. Let us join with this a faithful but kind remembrance, and instructing, and warning of those in danger, at the same time we render, when in our power,

prompt, practical aid to all who struggle to maintain and defuse the lights and practices of the gospel of Christ.

Third. The allegiance we owe to the great Head of the Church binds us, to refuse submission to all such craft and superstition nay, if it must be so, to come out from among them, though they be our “father,”—“mother”—“sisters or brothers”. To allow nothing to separate us from the word of God, “For what shall it profit a man if he gain the whole world and lose his own soul ?”

Fourth. Permit me to press on each of you, my hearers, the solemn questions. Do you truly love the Lord Jesus Christ ? Do you keep his words ? Being born again of the spirit, are you happy in the sense of the Divine favour ? Is the world, the flesh, and the devil, all the fallen nature under the control of the good spirit which dwelleth in you ? Which is master in you, *grace or sin* ?

Fifth. Are you solely reposing your hopes of eternal life on the blood of the Lamb ? Approaching the throne of grace daily, through the *one* only mediator for mercy ? Receiving the rich promises which cluster so full, so ripe, so near you on life’s fair tree, and bestowed so freely by the Holy Spirit ? If you are, then thrice happy ones “be steadfast, unmoveable, always abounding in the knowledge of the truth ; forasmuch as your labour shall not be in vain in the Lord.

Sixthly. But alas ! should my voice now fall on the ear of one who has only the *name*, and not the power of Christ, who is still sin’s slave—Satan’s victim—the brand of death on your brow—the prison of eternal death and agony, wrangling in your heart ; Oh without delay speed you with me “Once a sinner vile as you,” oh speed you, to pass those “baptistius,” “Altars,” pictures and cossacked priests ; let neither, “virgin” nor angel, nor saint, nor fellow man, stand between you and Jesus. He is nearer to you than any, loves you more than them all, and is able, willing, waiting, *now, here*, to save you without either aid, or interest, on your behalf from any other.

P U S E Y H O M E .

SEVENTH LECTURE.

THE INVOCATION OF THE SAINTS.

In the rapid survey of Ecclesiology which we took on last Sabbath evening, we witnessed the Pulpit put aside lest it should obscure the full view of the Alter—the Alter, we witnessed, superceding the communion, of the Lord's table; we beheld the Baptismal font take the place of regeneration by the spirit of God, and the Puseyfied sacrament setting aside that one, and only means of salvation revealed in the Gospel for perishing men, namely, Faith in the blood of the Lamb. We were, no doubt, on witnessing such changes, prepared to look for others, nor were these wanting, but up go Candles, Crosses, Alter-pieces, Roodscreens, &c., and in walk men in divers rich strange, fantastic habiliments to conduct services now no longer Protestant. And while we were looking as we passed along into the (as yet) vacant confessionals, we could not but think of the Father Confessor, plying his well chosen questions, calculated to defile, intended to chain fast the victim in galling slavery to the priest; and then the trembling, tortured, ensnared penitent, kneeling before a fallen polluted man, imploring his aid, asking bread, and receiving a stone—then the priest imposing penance, performed with care, at shrine of saint, or holy well; in fastings, and stripes, toils and offerings, accompanied with many prayers.

Then again, as I think, inseperable from all this, we expect to meet with paintings and sculptures, exhibiting to our sight, Saintesses and Saints, with eyes that move by miracle!! or other money making inspirations, before which crowds of infatuated men and women kneel and offer money supplications, seeking *their* favour and *their* aid, and as tokens of their gratitude for fa-

yours sought ; adopting these images as their patrons, visiting for edification their shrines, and enriching their treasuries. And so in fact it is ; that is where their is honesty enough, or boldness to carry out the Puseyite system to its legitimate ends, as we shall just now see. But who, I ask, was prepared to expect such things in Protestant places of worship ? or to hear them defended by Bishops, Doctors, Ministers and people, claiming to be members of the Church of Cranmer and Ridley. Who some time since took so hearty active powerful a part with other Protestants in freeing the throne of Britain from one of the greatest monsters among men, and then elevating to that great dignity a man who was confessedly one of the ornaments of his race ; thus not only securing their own aims from fetters of Iron, but (under God) of turning the ba'ance decidedly on the side of liberty and Protestantism (constitutional liberty) not only in Great Britain, but in Europe, and the whole civilized world.

I confess to you, I was not prepared for scenes like these we now witness in the English Church ; when, however, it become so obviots and extensive, I was prepared, fully prepared, to hear from England's Throne, the very foundation of which is Protestant, as well as from every city, town, hamlet, and cottage there, whose peace, honour, and liberty, depends on the abiding of that Throne's Protestant foundation. I was prepared, was fondly expecting, to hear such a burst of honest, holy indignation as would be sufficient at once to sweep from every temple into which this leprosy had entered, every vestage of this old, this deadliest form of Antichrist. But, my brethren, Puseyism is a fretting leprosy, clinging to the very garments, the vessels and walls of the house ; it still keeps spreading its deadly virus, so that week after week we keep reading of the mournful ceremony taking place, which consignes the bodies and souls of men and women to the deep dark grave of the Church of the Apostacy—alias the Church of Rome.

While I would on this occasion call your attention to another of the fatal tendencies of Puseyism, as exhibited by her, in her adoption of that *unscriptural, heathenish* doctrine ; the invocation of saints. I shall pursue my accustomed way by—

1st. Showing you what the teachings of God's word is on this subject.

2nd. What are the teachings of the authorities of the Church of Rome.

3rd. Then what is the teaching of the Puseyites.

First then we shall examine into the teaching of the holy scriptures on the subject of praying to, or trusting in the saints. For which purpose let us turn to and examine Acts, x chap., 25, and following verses—"And as *Peter* was coming in, Cornelius met him, and fell down at his feet, and worshipped him; but Peter took him up saying, stand up: *I myself am also a man.*" We read again in Revelations xix chap., 9 10 verses. "And I fell at his feet to worship him, and he said unto me, *see thou do it not: I am thy fellow-servant*, and the fellow-servant of thy brethren who bear testimony concerning Jesus: worship God; for the spirit of prophecy is the testimony concerning Jesus." And again in Acts, iv chap., 12 verse, it is written "For there is; no other name under the heaven given among men; whereby we can be saved"—this you learn in verse 10 to be "Jesus Christ of Nazareth". Peter thus speaks in the Acts because his Lord had taught him this truth before, see John, chap xii, verse 6, "Jesus saith unto him, I am the way, the truth, and the life: *no one* cometh unto the Father but by me." And again in John chap xv, verse 16, "So that whatsoever ye shall ask of the Father *in my name*, he may give it you." For the most conclusive of all reasons, as saith Paul, "For there is *one* God, and *one* Mediator between God and man, *the man Christ Jesus*"—1st Tim. chap. ii, verse 5.

The unmistakeable meaning of the above passages of scripture renders it quite unnecessary for my present purpose, to do anything more than, so arrange what we are taught by them, as to make them bear upon, and overthrow, as plainly as words can do such a thing, the doctrines of Rome and Oxford, concerning the invocation of Saints. In doing this, I observe, first, we have in Acts, c. x, v. 25—a sincere and excellent man, falling down before, and worshipping a Saint, to which account you will please observe, Cornelius did not regard St. Peter as a God; consequently it was not paying to him the *highest*, or supreme act of adoration. Observe again the Saint whom Cornelius worships is *a real one*, not the picture, or the plaster cast, or the marble sculpture of one, was a rare opportunity for the Apostle to set

a precedent, for Rome to justify the decree of Trent, justifying, nay requiring the invocation and worship of Saints. But the *true* Saint refuses such prostration as is here paid to him, “Peter took him up”—forbids him to repeat it by saying, “stand up,” assuring him of his being on the same level as to nature with himself, “I myself also am a man,” unable to help, then, unworthy of any form or degree of worship, if God speaks, and saves, making me his messenger to thee, act reasonably, and worship God. The Saint thus gives to him and to all men, an unanswerable reason why, no man should yield, no man should take, (no good man can receive,) religious homage or worship from any being; because he is “*a man*,” ergo, mortal, dependent on God, helpless, unfit for such homage, because incapable of saving himself or you.

Second, we have in Rev., chap xix, verses 9, 10, the fact of a *real* Saint, not a feigned, or man made one, offering to worship a real, a holy angel—“I fell down at his feet to worship him”; the angel instantly refuses the honour, reproves the Saint, and reminds him of that being who is the only legitimate object of intelligent worship, by at once commanding him to “worship God”. The angel instructs the Saint, and all men through him, that Angels themselves have no higher claims on the worship of men, than one man has to worship, or divine honours, from his fellow man. That Saints and Angels are brethren, *fellow-servants* of God. And that the spirit, which by its wonderful influence on the Angel’s mind, unfolded the deep, distant dark future; so full of such glorious realities, to the Saint; thus awaking in his soul that high veneration which bowed down his lofty soul at the feet of the Angel, was the very same spirit of glorious light, which the Saint himself and his brethren possessed, viz—“the testimony of Jesus”. And ergo gave the Angel no more claim on the worship of the Saint, than it gave the Saint on the worship of the Angel: and that the source from which each alike drew their glory was alone worthy of the worship of either.

Thirdly, in Acts, c. iv, v. 12, the utter heedlessness of our invoking the name of any Saint or Angel in our approaches to God, is in the most solemn manner declared to us; could teaching on such a subject be more decisive, more plain? God has given men, ONE name, through which to approach his Majesty, and

be saved ; that is neither the name of Saint or Angel, but Jesus's name. And God has given us *but one* name for this purpose because it is an all sufficient one, and none other is required.

Fourth, in John, c. xiv, v. 6, the Redeemer with his own mouth declares, "I am the way, &c.," that is all other ways to God and salvation are wrong, and are not "*the way*," they are false ways, ways to hell going down by the chambers of death : consequently no man by them can ever reach God, and pardon, or holiness, or heaven, but by the "*name of Jesus*." Nor is this to be regretted by us, or any change to be sought or wished for in this all sufficient and glorious plan ; because everything we could want or wish for, is with God in Christ for us, every prayer you present "*in my name*" God hears. You are redeemed by Jesus from sin's slavery and curse. Your price was asked—was named—was paid—was accepted, and proclamation of the Salvation sent out to every creature : Yes, your eternal life and all heaven's treasures were valued, purchased, given to Christ for you who believe, therefore, *any*, or *all* of the things, the Father may give you, in my name : for now truth, justice, mercy, love, all answer the request presented in name of Jesus, *give, Amen.*

Fifth, had we no reason to justify our refusal to join in the invocation of Saints ; had we no such scripture on the subject as we have just quoted you, a very small sample of: the passage at which we are now arrived, would, to all who regard the scriptures as an inspired book, and as man's final appeal in every controversy, finally and foreverer settle this question. 1st Tim., c. ii, v. 5, here it is pronounced as an immutable law, a universal truth----That there is one God, and *but one*, therefore, all others are false Gods, powerless, deceivers, and they who would lead you to them for salvation, "*are like unto them*," false, blind deceivers ; if you worship or serve these, you are an idolater, deceived, ruined, eternally lost. And here it is as plainly announced, that "*there is one* Mediator, between God and man," and *but one* ; all other Mediators are false, are uninfluentia, deceivers of men, and they who send you to these are like unto such mediators in the sight of God : if you go for help to, and depend upon these, or any of them, you commit a crime before God as deep in guilt as Idolatry itself, and one as ruinous to your soul.

We may be told, nay, we are told, by these abettors of "vile

worship, voluntary humility, and worshipping of angels," that they do not really worship them: I ask then why do you prostrate, or bow yourself down before them, and pray to them for succor, pity, aid? They say "we only ask the saints and angels to intercede on our behalf with Christ, that he may intercede with the Father on our account. But surely this only makes matters worse, for in the first place, you cannot be certain, that the saint or angel invoked, really hears you, on the contrary, you may be pretty certain they do not, they cannot hear you, for they are in heaven, you on the earth. Secondly—you are quite certain that Christ Jesus both sees, hears, knows, and understands you perfectly, always; for he is an omnipresent, omnipotent Saviour, and is specially present when men meet together in his name, to give them what they ask. Third—when under such circumstances men invoke saints to pray for and help them, it necessarily implies, our belief of more attention and more interest, taken in our salvation by *creatures*, than by Christ the Creator--That Jesus loves the sinner less than saints or angels do!! Such a creed as this when obeyed places a man when he is constantly by words and acts, blaspheming the nature and the name of God.

Lest you should suppose, however, that I am only dealing in creatures of my own fancy, and not in the creeds and practices of Romanists and Puseyites, we shall now—

2ndly. Enquire what the Church of Rome teaches her children and how her doctrines are carried out.

In this enquiry we shall ask the question to her very highest authorities, and furnish the answer in their own *infallible* words. The Council of Trent, on being asked by us, what her decree is concerning the invocation, veneration, and relics of the saints, and also concerning sacred images, asserts in reply—"that the saints who reign together with Christ, offer their prayers to God for men—that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help and assistance, because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the Saints, who enjoy eternal happiness in heaven, are to be invoked;—that the holy bodies of the holy martyrs and others living with Christ, whose

bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men :” “ that the images of Christ, of the virgin mother of God, and of other saints, are to be had and retained, especially in churches, and due honour and veneration paid to them :” and “ that by the records of the mysteries of redemption, expressed in pictures or other similitudes, men are instructed and confirmed in those articles of faith which are especially to be remembered and cherished: and that great advantages are derived from all sacred images, not only because the people are thus reminded of the benefits and gifts which are bestowed upon them by Christ, but also because the Divine miracles performed by the Saints, and their salutary examples, are thus placed before the eyes of the faithful, that they may give thanks to God for them, order their lives and manners in imitation of the Saints, and be excited to adore and love God, and cultivate piety.”

I shall now give you as a sample of the manner of these wise and *infallible* counsellors, when they confirm their decrees. At the close of the proceedings of the Council of Trent, the Cardinal of Lorraine thns proceeded :—

Cardinal—“ The most holy and accumenical Council of Trent — may we ever confess its faith, ever observe its decrees.

Fathers—“ Ever may we confess, ever observe them.

C.—“ Thus we all believe ; we are all of the same mind ; with hearty assent we all subscribe. This is the faith of blessed Peter and the Apostles ; this is the faith of the fathers ; this is the faith of the orthodox.

F.—“ Thus we believe ; thus we think ; thus we subscribe.

C.—“ Abiding by these decrees, may we be found worthy of the mercy of the chief and great High Priest, Jesus Christ our God, by the intercession of our holy Lady, the mother of God, ever a virgin, and all the Saints.

F.—“ Be it so, be it so, amen, amen.

C.—“ Accursed be all heretics !

F.—“ Accursed, accursed !”

Pope Pius IV. condensed the decisions of Trent into a creed, to which his name is now attached. It was published in 1564, and is appealed to by all Roman Catholics as containing an au-

thorized summary of their faith. I must content myself at present by a quotation from that part of this creed bearing on the point before us.

“ I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

“ Likewise, that the Saints reigning together with Christ are to be honoured and invocated ; that they offer prayers to God for us, and that their relics are to be venerated.

“ I most firmly assert, that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained ; and that due honour and veneration are to be given them.

“ I also affirm, that the power of indulgences was left by Christ in the Church, and that the use of them is most useful to christian people.

“ This true Catholic faith, out of which none can be saved, which I now freely confess and truly hold. I. N., promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God’s assistance, to the end of my life ; and to procure as far as lies in my power, that the same shall be held, taught, and practiced by all who are under me, or are entrusted to my care, by virtue of my office.”

Mark that, reader ! When the Apostle Paul addressed the trembling jailer, at Philippi, he said “ Believe on the Lord Jesus Christ and thou shalt be saved,”—Acts, c. xvi, v. 31. But the sacraments, human merit, the mass, transubstantiation, purgatory, indulgences, and the intercession of the saints ; these constitute the *true Catholic* faith, out of which none can be saved, let who will advance the contrary ! Who shall be trusted—the Apostle or the Pope ?

Let us now turn to the best of all evidence, in proof of how such creeds as the above are understood by Papists—namely their public and private worship.

We read now, from the Litanny of Loretto, in the book of common prayer for the Church of Rome, printed in London, 1812 :—“ We fly to thy patronage, O, holy mother of God ; despise not our petitions in our necessities, but deliver us from all dangers, O, ever glorious and blessed Virgin.” In the same prayer book we have a prayer to a special or patron saint : “ And thou great

Saint N——, voughsafe to make us every day the powerful effects of thy protection ; and after procuring for us from our Lord, the grace of leading a truly christian life, obtain for us the especial grace of dying a holy death, through the infinite merits of Jesus Christ, Amen.”

In what is called the lady’s Psalter, the expressions are still more blasphemous. This psalter is made by altering the Psalms of David, and applying to the Virgin every prayer and expression there applied to the Lord, inserting her name in the place of the name of God. Thus, in the xxxi Psalm, “In thee, O lady, have I hoped, let me never be confounded. Receive me into thy favour, incline to me thine ear. Into thine hand, O lady, I commend my spirit.” The xxix Psalm, “Bring unto our lady, O ye sons of God, bring praise and worship unto our lady.”—The lxviii, “Let Mary arise, and let all her enemies be scattered.” The ciii, “Praise the Virgin Mary, O my soul, and all that is in me praise and glorify her name.”

The usual doxology at the end of the Popish book is “Glory be to God, and to the blessed Virgin;” and from her they say “the sinner receiveth pardon, the righteous grace, the angels joy, and the whole Trinity glory.” In several pictures she is introduced sitting between the Father and the Son, with a Dove to represent the Holy Ghost, hovering round her. From all these things it is plain, that the Church of Rome worships the virgin, and it is in vain for them to deny it.

Now have another sample of invocation to Saints : this one is to St. Anne, the Virgin mother. “O, great Saint, in honour of God, regarding, and exalting thee in his eternity, to those most high and sublime estates of the Mother of God, and Grandmother of Jesus Christ ; in adoration of all the virtues of thy life, and of the last breath in which thou gavest up thy spirit ; in the state of great grace consummated in the hand of your grandson and our Lord ; in homage of the right and power which you had of mother over your daughter, and of grandmother over her son, and of their submission and reverence which they render to thee—we pray,” &c. &c. Now hear a prayer to be offered at the consecration of a Crucifix. “We beseech thee, O Lord, Holy Father Almighty, everlasting God, that thou wouldest vouchsafe to bless this wood of thy Cross ; that it may be a healthful remedy to mankind, a

strong theme of faith, and incuacer of good works, a redemption of souls, a comfort, protection, and defence against the cruelties of our enemies.” Such extracts as these might be multiplied, for the present we have enongh ; and while with the knowledge of these doctrines, I have stood to look at crowds of Papists, doing most painful, absurd, and indecent stations and penance, at caves, and crosses, and boughs, and wells ; or pressing with breathless eagerness to worship and pray to the bones of Saint Valentinus, which the late Pope, as a great favor gave to the Whitefriars Church, York Lane Dublin ; my hearts very cere has been deeply moved with contempt at such mummeries, compassion for the deceived multitude, who are so strongly deluded as to believe such palpable lies ; and with holy indignation, against those deluded men by whom nations are deceived and ruined.

These few specimens are quite enough for my present purpose ; before, however, going to the third part of my subject, allow me to say this ; no one by looking at the Church of Rome in this Country, can form a correct opinion of that church’s real character ; in order to do this, you must see her where she is unincumbered by *Bible light*, and *Bible laws*, where she feels herself at home, and mistress of body and soul ; such as you find her in Spain, in Portugal, Italy, Sicily, &c. And in like manner while looking at Puseyism, even where she has taken the most liberty to innovate in Protestant Churches and Congregations, you do not form a correct estimate of her real character ; to be correct then you must do as I have done, go to where she feels herself at home, untrammelled, free ; that is, into the deep darkness of popery, where, as the puseyite writer in the British Critic, No. LXIV, page 413, says “ Such persons as embrace Catholicism (Popery,) will be rescued from the oppressive, arrogant, and insulting dominion of Protestant superstition.

3rd. I now come to enquire from themselves, what the Puseyites hold, and teachon the doctrine of the invocation of the saints.

They maintain most distinctly, that it is quite right, and no harm at all to pray to the Saints ; “ There is nothing wrong in saying, I beceech thee, blessed Mary, ever Virgin, the blessed Michael, Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, all Saints, and you my brethren, to pray the Lord our God for me ;” inasmuch as it has “ regard to the request

of their prayers, *together* with those of the Congregation, (whlch) is obviously of a different character of prayers wholy addressed to them ;" and it *may* express nothing more than this consciousness, that the Saints at rest do pray for us, and so help us by their prayers,—*See Dr. Pusey's letter to the Bishop of Oxford*, p.p. 198—207.

" It may be acknowledged, that it is a very difficult and tryin task to offer to the blessed Saints that invocation which is the due, without encroaching on the worship we owe to God alone. The blessed Virgin, for instance, is an object of contemplation so full of that which will naturally engage and engross our affections, that under all circumstances there is a certain danger, lest men allow their thoughts to rest finally on her, rather than through her on God. This is, of course, no reason for neglecting a plain duty, but for performing it with sensitive caution—see *British Critic*, October, 1841, p. 356.

These doctors tell us very gravely, that the *immaculacy* of the Virgin Mary, must be received contrary to all the teaching of heretics on the suhject. They say "the exemption by special gift from venial sin," (much more mortal) "is believed by most catholics to be a privilege appertaining to the blessed Virgin." "We must either abandon this pious belief or the heresy advocated," &c. *Ibid* No. LXIV, p. 397. They tell us also that her (the Virgin's) intercessory powers, and her exaltation, are subjects so profound, that few Protestants have had sufficient powers of mental penetration, to comprehend, or master it: and consequently few, if any, can give an opinion about it worthy of a hearing. " No one who has not fully mustered this great doctrine, is entitled to any opinion on the subject, which many, however, treat in an off hand manner, which is perfectly startling--the question, namely, What is the full and legitimate development of Catholic doctrines on the exaltation and intercessory powers of the Blessed Virgin."—*Ibid*. Thus Oxford closely imitates the Doctors in Jerusalem, when the man whose eyes Jesus had opened, could not comprehend the "*we know*" which they pronounced regarding the character of Jesus—they said, " thou wast altogether born in sin, dost thou teach us, and they thrust him out of the synagogue." But whom they despised and cast out and anathematized, Jesus *found comfort and saved*—so it is with those who can find no sup

port from reason, the nature of things, or the word of God for inrociating Mary, with titles at once ridiculous and blasphemous ; Jesus receives them to equal privileges, equal power, and equal love, with *his* mother : "Stretching out his hands toward his disciples, he said behold my mother and my sister and my brother."

Again these Puseyite Doctors have composed, and selected poetry, celebrating the Virgins power, excellence, and praise. I need not take up space transcribing such poetry—one or two specimens will satisfy : the first I give you is to be sung in "passion week," and is selected and translated by Puseyites from "Catholic James :" that is from popish manuals.

"Lord ! to thy grace my weakness I commend,
And seek to know thee my unfailing friend ;
When ruthless storms of sin are sweeping by,
O ! at thy Mother's suit, grant me to feel thee nigh."

And in a collection of hymns on the Catechism, published by the Puseyites. One in honour of the Virgin Mary, concludes thus :—

Blessed above all women thou,
Thou Mother of our God.

We are given a very Salutary Caution ; if we are very desirous of becoming great favourites with the Saints. "Who(say they) can ever hope, except the grossest and most blinded minds, to be gaining the favour of *the blessed Saints*, while they come with unchaste thoughts, and eyes that cannot cease from sin." What cause for gratitude have we in the fact, "that *this man* receiveth sinners," "Will in no way, cast them out." "He came to seek and to save that which was lost ;" and cries to us by his Prophet Isaiah. "Look unto me, and be ye saved, all the ends of the earth : for *I am God*, and *there is none else*." Oh, yes, we have more love, more mercy in Jesus himself for sinners than there is in all the Saints of Heaven, and we are sure *He* the omnipresent one heareth us alway—Saints cannot do this.

Are we not then, after these facts stated and proven, fully justified in saying that every faithful member of the Church of England should discourage such persons and societies, as incline to the dangerous errors of the Tractarians--because,

1st. From their doctrines they are DISSENTERS from the United Church of England and Ireland, because in contradiction to the 6th Article of that Church, they make tradition the joint

rule of faith with Holy Scripture ; and because they hold, that the power of making the body and blood of Christ is vested in the successors of the apostles.

2nd. Any Church, or sect, holding the points of praying for the dead ; of the intercession of the Virgin Mary ; of Justification preceding Faith ; and of deeming the mass to be the sacred, and most gracious monument of the Apostles, must be considered as an effect of the Church of Rome, and being adherent to a “Modern System of Popery” is in **DISSENT** from the Anglican Church as by law established.

In conclusion, it is quite impossible for the true protestant to close his eyes to the results already realized by such wicked tampering with truth; and to what future results it may lead many more who are caught in the snare of Tractarianism. It has led hundreds into popery, it is training hundreds more for the same place, while it is elating Papists with hopes of the speedy overthrow of English Protestantism, and the restoration in great Britain of Popery ; the poison of Oxford diffuses itself to England’s most distant colonies, and the English Churches in this Colony are deeply tainted with Puseyism. However to whatever it may lead ultimately if not stayed by divine power this we know, it will inevitably lead from the Word of God, to human traditions, from the True Mediator to false ones, from the God of Love, to helpless, imperfect creatures for Salvation ; and my anxious enquiry is, will you be so led ? Will you go with those who so lead men, or them who are so led ?

What will you do in such a conflict as this ? Will you, dare you be a mere passive, inactive onlooker ; While your blessed Saviour’s word is thus closed and superseded by the writings of foolish men ? While *his* blessed home is dishonoured by being put on the heads of weak mortals ? While the way of life is obscured, and closed up against men by Sacrament Mongers, who obtrude their dark cowls between the penitent and his Merciful God ? While the souls of the confiding unwary people are deluded by false teachers, and their souls finally ruined ? While your dear bought rights as citizens of no mean Country, and as Christians, who from your cradles have been taught to repeat, that noble and true saying of Archbishop Tillitson. “ *The Bible alone is the religion of Protestants*”—are one by one stolen away

from you by men of Loyola's School, dressed in protestant robes, and occupying Protestant Sanctuaries ? May I answer for you—NO ! emphatically ! NO ! NEVER !! Be firm, God will defend the right.

Then Brother come at once, take your stand by the side of the noble army of Prophets, of Apostles, of Martyrs, and Confessors of Jesus, who in withstanding Heathenism and Romanism, had to encounter all the agencies of the devil,

Through torturing racks, and burning flames,
And seas of their own blood then came,
But nobler blood hath washed them white,
Flowing from Christ, the dying Lamb.

who hold their banner high, wave it boldly, for it shines most brightly, the motto, our only rule of faith, “ *The word of God.*” And as you advance to do battle for your only head, your King, in all the potency of faith, of truth, of prayer, still let the watch-word freely pass from life to life, from host to host, and from heart to heart”—“ **NONE BUT JESUS.**”

High above every name,
Jesus, the great I AM !
Bow to Jesus every knee,
Things in heaven, and earth, and hell ;
Saints adore him, demons flee,
Fiends, and men, and angels feel

PUSEYISM.

EIGHTH LECTURE.

THE SUMMARY AND CONCLUSION.

Throughout these lectures the objects of inquiry have been to exhibit to my hearers, what the puseyites believe, and teach, and ardently seek to secure ; in pursuing this task, we were very amply furnished with materials, from their own very numerous publications, to substantiate our statements by proofs, at once unobjectionable, plain, various, and undeniable. We also pointed out to your attention, what the tendency of such doctrines has been, what it must continue to be, and from the very outset, what the abettors intended it should be—namely, a departure from the principles and practices of protestantism, to the papacy ; because as they most fully state—

- 1st. They hate Protestantism more and more :
- 2nd. They mourn their separation from Rome—the church they love ; and,
- 3rd. Do their utmost to procure peace and re-union with Rome.

My general plan has been to exhibit to you puseyite objects as they are fully realized, by opening up to you, as we passed along, the church of the Apostacy in her doctrines, the means by which, as well as the manner in which, she carries out her faith, and has ever carried it out, when her will was unrestrained or aided by the secular power ; for both Oxford and Rome cling tenaciously to state powers, and state purses. By thus looking at the theories and dogmas of Oxford, as they now are, and for centuries have been, living and embodied in the church of Rome, my wish was, that you should be thus enabled to comprehend the exact position in which this odious heresy in England

and her colonies, seeks to place your churches, your schools and children, your protestant country, and posterity. There can be no doubt in the world but such wishes will be accomplished, unless protesting christians of all evangelical bodies arise together, and act unitedly, from a spirit similar to Huss, Luther, Calvin, Wesley, for the same noble code, and upon the same principles as these, and our fathers acted. They, at great expense, handed down to us the fruit of their glorious toils, viz., the *opened word of God*; that blessed Bible, on whose pages, for ages the black seal of popery had been set; they gave us also in their lives, and writings, the embodiment of that book's pure, rational, benevolent, simple saving religion; together with a civil constitution which guarantees to all, both *liberty* to worship, and protection in worshiping our God, as his word directs us. Their prayerful hope in us, the happy heirs of such a charter, was that we should enjoy them unmolested, preserve them unimpaired, diffuse them around the universe, and transmit them to our posterity, honored, defended, un mutilated.

Let me once more remind you of the fact, and of its consequences which these traitors in our camp, so frequently, and so boldly proclaim. "I tell you plainly, that for myself *I utterly reject and anathematize the principles of Protestantism as a heresy*, with all its forms, sects or denominations. And if the Church of England should ever unhappily profess herself to be a form of Protestantism, (which may God in his infinite mercy forbid!) then I would reject and anathematize the Church of England, and separate myself from her immediately, as from a human sect, without giving protestants any unnecessary trouble to procure my expulsion. In conclusion, I once more publicly profess myself a Catholic and a member of the Catholic Church, and say anathema to the principle of Protestantism (which I regard as identical with the principles of Dissent,) and to all its forms, sects, and denominations, especially to those of the Lutheran, Calvinist and British and American Dissenters"—Thus speaks the Rev. Mr Palmer, fellow and tutor of St Mary Magdalene College, Oxford. This Rev. Tutor, curses very loudly, deeply and broadly. Only think of the favored pupils of this man's classes, and congregations!! What profound anathematists they must become! How very congruous this man's *Creed and Situation* are; he is a min-

ister in the church of Protestant England, in one of her colleges, and living on the emoluments this church of the reformation supplies.

Here, Mr Palmer, who is the mouthpiece of hundreds in the English church, hurls his anathema at, and fully contemplates the complete destruction of protestantism in that church, and he positively denies that the church of England is, or ever was a protestant church—he *modestly calls* her the catholic church ; it is the dissenting churches alone he honors with the name of protestant. This, to say the very least, is a bold falsehood, yet for us it is a useful falsehood, for by its utterance we learn most clearly that the Oxford divines fully reckon on the support of churchmen to put down protestantism, and bring back to us once more the scenes of Borgia and the deeds of bloody Mary.

Be it remembered by all concerned, that protestantism, by which I mean the christianity of the word of God, if it fall, will necessarily carry down in its ruins, our liberty of conscience, the liberty of our worshipping God in conformity with the plain teachings of the new Testament, the liberty of the press, the free circulation of the word of God unaccompanied by note or comment. And what then have we left us, my Brethren ? What, save chains, darkness, and sore oppression ? The whole of past history will give you this answer ; and so will all those lands at the present hour, where, as in Italy, Portugal, Spain, &c. &c., ripened puseyism pours her full harvest into her children's laps.

Be it also observed, that when these men succeed in wiping from the earth protestant christianity, the inheritance to which we shall succeed, will be tradition, instead of the Holy Scriptures, the will of the priest or tradition instead of the dictates of reason and conscience—living in the light of God's holy word ; these shall be at no distant date succeeded, upon our non compliance with the priestly *ipse dixit*, by the *holy* (?) Inquisition, and all its powerful remonstrants with your liberty, thought, worship, the same dark and potent censorship for regulating the press of our country ; and instead of “ Christ in you the hope of glory ” by faith in the covenant of God, you shall have to accept, in his stead, the so-called transubstantiated head, the wafer-God. For the sake of both protestant and catholic liberty and honor, my whole soul says, far—far away be such changes from these privi-

leged lands. Never can I for one moment fear the issue of the great conflict now waging over all parts of christendom, and over much of heathendom also: the truth is great and will prevail ; we wish *the truth* to prevail, although it be at the expense of many, nay of all our denominational views, should they be unsustained by truth. Truth is ever young, vital, healthy ; error is old, dead, decaying ; and the blast of this world's Autumnal Equinox will soon sweep away all the chaff and stubble into unquenchable fire ; then unimpeded by any blight, gospel knowledge shall grow and flourish, while the wings of love, and arms of faith, baptized from the fountain of Christ's compassion, shall bear the seed of God, to every shore, and spread it throughout every land.

“ Waft, waft ye winds the story,
And you, ye billows roll,
Till like a sea of glory
It spreads from pole to pole ;
Till o'er our ransomed nature,
The lamb for sinners slain,
Redeemer, King, Creator,
Return in bliss to reign.”

I would fain awaken your sympathy, my brethren, and then enlist that sympathy on behalf of those who err from “the truth as it is in Jesus.” Compassion and brotherly kindness befits us far more than indifference or contempt. Fain would I arouse you to a watchful, prayerful consciousness of your own liability to fall into any, nay *every* error into which other men, strong and wise as you are, have fallen ; “ By grace ye are saved, through faith, and that not of yourselves ; watch ye therefore and pray always, lest ye fall into temptation.” Let it not be forgotten that, where “ the light of the glorious gospel of the blessed God,” is not, men are dwelling in the region and the shadow of death, and present in the sight of God the character that is most hateful, while they manifest it by hating one another ; so also where gospel light shines, but its grace is rejected by the people, there men are even more obnoxious to divine displeasure, they are under the cloud of a heavier denunciation. Oh! how much pride, impunity, dishonesty, falsehood, blasphemy, drunkenness and beastiality, here in the broad light of heaven, by men calling themselves Christians ! How many there are who can laugh at the idolatry of the heathen, mock the blind superstitions of their poor neighbour, when they

behold him bowing down before a picture, or a box, said to contain the bones of some dead man ; while they themselves despite of reason and of conscience, bow down before the shrine of mammon, and are the stricken slaves of their impure passions; or maniac-like despite every holy bond, are driven by furious tempers to cut themselves among the tombs of remorse, of buried peace ! the wretched victims of the worst Idol the knee ever bowed down to, “the God of this world,” who is the Devil and Satan.

We have many sad proofs of this state of things, in the land and among the Churches of the glorious reformation. Who, being acquainted with the history of Germany, or Switzerland, or France, can now look on their state and not feel sad ? Again how deep, in those lands so favoured as ours, and America, is the taint, the plague of Antinomianism, Unitarianism, Deism, Infidelity, and many other forms of error, contrary to the word of life, destructive to the soul, as well as the blight of the Puseyite plague ! The plain fact is, that now, as ever aforetime, thousands of such birds and beasts of prey as *live on the carcasses of the slain*, are ever in view of the armies of the living God, so that whatever Church or family, or individual the life of God is lost, or departing from, is seized on as their natural, easy prey—and however differing or hostile they may be to each other, these destroyers of the souls of men are urged on by an unnaturally strong appetite, which leads them to prey upon the souls of the spiritually dead. Thank God where there is spiritual life, these have no power to hurt or to rule. The vitality of the members of a Church, effectually, and at once, secures its stability and beauty, its peace and progress onward, together with the uninterrupted smiles of the Almighty. In order to sustain such views as the above, as well as to encourage God’s people in the maintenance of a suitable character, and becoming position before the world, let me rapidly glance at the epistle to the Church of Smyrna, whose difficulties and duties may well instruct ourselves.

Read in Revelations, Chap. ii. verses, 8—11, where observe, the angel of the Church, was that messenger, or minister whom God by his grace had appointed to preside and to teach in that particular church. The minister in Smyrna, at that time as generally believed was the celebrated, the faithful Polycarp ; to whom was entrusted the teaching of the Church, and God’s word was his

law. Therefore this epistle was sent to the Church, through Polycarp, by the special hand of John. The words of this epistle were dictated to John by Jesus Christ; because of no other can it be said, "I am the first and the last," i. e. from everlasting to everlasting, the unoriginated, the eternal—who in human nature died to redeem a lost world, and rising again to life ascended up to heaven, and ever liveth to make intercession for us.

The state of this Church was that of great temptation and trial: these tender lambs of Christ were beset with wolves, or persecuting Heathens, Jews, and false Brethren, who sought to make prey of them. These were also in poverty of circumstances; for their love to Christ and his word, subjected them to all sorts of robbery and wrong. The foes of these Christians were of the very worst class of persecutors; these were men who avowed themselves to be in alliance with God. Oh how insulting to heaven for men to associate fraud, falsehood, cruelty, murder with the character of the God of Love! But they, and all such men are allies with Satan, and at war with Jesus.

The great trials of this Church are not yet over with them, for with tools such as the Devil has in Smyrna, he can do much work, and he will do it. Against them he would enlist the civil power, and although they do no evil, yet he will be successful in casting some into dungeons; and while in prison they shall be tortured by these false Jews and true devils. Even when they come out of prison, in some cases it shall be to die for their testimony of Jesus. Polycarp himself died a martyr, the Jews proving their deep malignity of soul, by voluntarily carrying the faggots to consume him. They are told this would be a long wasting persecution, ten days, or years, and this was the exact length of the persecution under the Emperor Dioclesian, in which persecution Polycarp suffered.

This suffering Church is told by their great Head, the manner in which to conduct themselves while thus suffering. They were never to be afraid, or to shrink from any suffering or loss they might sustain, in consequence of their love for Christ; they must be firm, hold fast the faith, confess Christ to the very last, and at all hazards: thus acting they should gain everything.

The assurance and promise of Him who cannot lie to them, is, that they are *rich* in their poverty, happy in their sufferings; it is

the persecutors who are poor and wretched ; a glorious crown is theirs, they are the heirs of God who will put on that diadem of glory and beauty with his own hands, in the gaze of devils, men, and angels. Oh how secure that crown is, which is in the keeping of the Lord Jesus Christ !

The concluding summary of the passage is addressed to every intelligent human being, because none of our race can have a deeper interest in this salvation than those in Smyrna; at the same time be it understood and every where proclaimed, *all* human beings have as deep an interest here as they. To all of you, my hearers, the voice of this holy one is daily addressed, either through the inspired word, the varied providences, or the teachings of the servants of the Lord ; urging upon you through your heart, through your head, or through your conscience, decision of character devotedness to God. In doing so faithfully, you may have to encounter difficulties, and trials, or even sustain temporal privations and losses, but you do so for the noblest of all objects, viz, for a crown and a kingdom, that fadeth not away, and you shall always overcome through the blood of the Lamb. Hear then, with solemn attention,—hear, for it is the Almighty who speaks ; his words change not. If you obey his voice he will give you the crown of life ; if, however, you prove unfaithful to him, and in order to shun his cross, you desert Christ, his people, his cause, you purchase your guilty ease most dearly ; for you cannot then escape from being hurt by the second death ; and oh what a deep incurable wound is that ! For it there is no balm found by men or angels either in heaven, or hell.

While Popery and her less honest sister Puseyism continues in the world, and they will continue so long as men by nature are “earthly, sensual and devilish,” every honest disciple of Christ, and all Churches made up of such honest men must expect and stretch out their arms to meet what our blessed master foresaw, and warned them of, namely:—“In the world *ye* shall have tribulation ;” yet let all such be well assured that no form, or amount of tribulation for *his* name’s sake shall ever be able to cut them off from the fountain of their safety and peace,—“but in me *ye* shall have peace.” Again, no trials however severe, must deter the Christian from his duty to his “master,” because to hesitate, to vacillate or be wanting in

earnest enthusiasm, is at least, the very way to make duty drudgery, which would otherwise be strengthening and delightsome; nay it is the way in which thousands lose the battle, and the crown; and the shame of such defeat, is all the more disgraceful because if we would go up with Joshua and Caleb, the land is all ours, "and you are well able to possess it." No earthly consideration should induce a man, a christian, to become a party to error, or to sin against him by whose name he is called, and who emphatically proclaims himself "the truth;" for all falsehood is high treason against Christ. Nor is it less treason on your part to *conceal the truth* of God; to conceal, or put out, or fail, at every expense you may incur, to hold up the light, which alone can save men from falling over the precipice of error into the pit of Hell fire, is on your part a dreadful wrong, a horrid murder of immortal souls; or, for you to accept of *any* substitute for "the truth," from the hands of either Priest, Bishop, Pope, Council, or even an "angel from heaven," is to commit self destruction, by going through life, and death, and into the very presence of God, "with a lie in your right hand." Need I add, that in matters between your soul and God, a work, the result of which will afflict, or bless you to the remotest period of your being, to tamper, is to be ruined; in decision, and firmness alone, you have safety. "And what shall it profit a man, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Yes, the dying, the damned, the blood washed spirits of the glorified, the angels of God through all their ranks, repeat in voices louder than thunder, "*What?*"—Oh! my hearers, answer the question to your God, "*What are you giving in exchange for your soul?*"?

Does not puseyism exhibit the very same spirit of hostility to the truth as it is in Jesus Christ, as did Heathenism, and Judaism in Smyrna, and as does Antichrist through the great Roman Apostacy in every place, and on every occasion, when power and opportunity are found? Could cruelty go further than to consign to hell fire (or as they so learnedly term it "the uncovenanted mercies of God,") all those who submit not to their yoke! Alas! if the *mercy* of such a system be *hell fire*, what will its severity be? Is not Herod himself far out-Heroded by the puseyite blasphemy? He assumed the glory of God in his own person, but these men assume the power to *make* God and damn all who will not bow down

and worship this work of their hands!!! Brethren the crackling faggots have not half the horrors to us, that submission to such dogmas have. Oh yes, *the stake*, a thousand times rather the stake, than the admission of such claims, or obedience to such doctrines. Do not suppose I am exaggerating, or merely seeking to work upon your imaginations. Very far be it from me to do so; in proof of this I have only to again remind you of the *identity* of Popery and puseyism which we have already so clearly proved, and then refer you to the present sayings and doings of both. The following paragraph from the *Paris Universe*, the leading Popish journal in France, shows what Popery would be if it could, the world over. "A heretic examined and convicted by the church, used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more natural or more necessary. More than 100,000 perished in consequence of the heresy of Wyckliffe; a still greater number by that of John Huss; it would be impossible to calculate the bloodshed caused by the heresy of Luther; and it is not yet over. After three centuries, we are at the eve of a re-commencement. The prompt repression of the disciples of Luther, and a crusade against Protestantism would have spared Europe three centuries of discord, and of catastrophes, in which France and civilization may perish." On this the *Edinburgh Witness* remarks; "One great St. Bartholemew of Britain, then—one simultaneous attack by Papists within, and the popish powers without—one red sea from shore to shore—and then the triumphs of the vatican would be complete; revolutionary storms would no longer discompose the tranquility of Schonbrunn; and no one would remain to point the finger at the king of Prussia, and proclaim him a traitor. 'It is not yet over,' says the organ of the re-actionary party; 'after three centuries we are at the eve of a re-commencement.' Well, let them come on. Right glad are we that the Papacy advances against us under its own shape. We dread its arms less, than we do its arts. We trust there are yet enough bold Protestant hearts and stalwart arms in our island, to keep it against all comers. At all events we will rather die freemen, than live the slaves of the Pope.—But we are firmly persuaded that the day the papal powers attempt to put in execution this, the crowning part of their projected policy, will be the last day of their success, and perhaps

also of their existence. They are not perhaps aware that they are building upon a thin crust, with a raging conflagration underneath. They may carry their tower too high. The moment they add the crusade against Protestant Britain to their other projects, their building will be too heavy for the strata on which it rests. Its weight will sink it into the abyss." And English puseyism, now in 1851, without shame or remorse exhibits the very same fang of the serpent, as does Popery in Rome. She places some of the *brightest lights*, and some of the holiest men of our day, in circumstances which in many respects resemble Polycarp, and his faithful band in Smyrna. Do they not whenever, and wheresoever they can, assume peculiar sanctity, ghostly dignity, and alliance with God—making a close borough of the christian ministry and sacraments, and mercy? Do they not drive the faithful from the churches of protestant Britain? Do they not put every possible obstruction in the way of the ministers of God, so as to hinder and prevent them from leading souls to Jesus Christ for salvation? Nor do they stop at denying men ordination, deposing others, shutting up the pulpits against all who "go not with them" in their absurd mummeries. But they imprison a faithful minister to the injury of his health, and involve his family in bankruptcy and ruin, by a heavy fine. What was his sin? you naturally enquire. Just the same, a Huss, a Luther, a Calvin, and Ridley were found guilty of, viz., preferring the will of Christ above Cesar's, "obeying God rather than men."—That the faggots are wanting, as yet, is true; for which we cease not to thank God, and the laws of a sound Protestant Constitution, on which England's throne is happily based; but, to his notorious Lordship, John of Exeter, neither we nor Mr Gorham owe one mite of gratitude.

In bringing this course of lectures on Puseyism to a close, allow me once more to remind you of my object in meddling thus publicly with the subject at all; it has been by plain, unobjectionable, undeniable proofs, and facts, to show to my honest-hearted, unsuspecting, protestant fellow townsmen, what that wide spread leprosy in the Church of England called puseyism really is; what it now labours to accomplish; as well as the means to which its abettors resort in order to carry the whole established Church of England into the den of the dragon, the arms of the scarlet clad

lady. Nor would I fail to warn you of the fact, that in England's colonies—in Canada, England's Church is as deeply infected, as anywhere else ; who could read the motto borne at the head of the late clerical procession, viz., "Salvation through the Cross, *but not without the Church*," or who can read the sentiments uttered by both bishop and clergy in the same diocese (with some happy exceptions) and not take alarm and gird on the armour of Righteousness, to combat for the sake of Christ's good cause, and the souls of men, such popish pretensions and principles ? You cannot be true to the Reformation, to Protestantism, to the Bible, and stand allied to such a cause. "Be not deceived, God is not mocked, whatsoever a man soweth, that also shall he reap ;" and for you to leave your name identified with proceedings, that will hand down to your posterity the fruits of the puseyite apostacy is such a crime, against your God, and country, as will involve you in tremendous penalties.

The fatal effects of Puseyism, are presenting themselves to our attention in England ; and never more painfully than in the late apostacy of a number of Puseyite ladies, from the faith of the Word of God, to that of the Pope ; I shall give it to you in the words of a very distinguished Protestant minister of London, England, viz, Dr Campbell, he says—

"The once famous name of Mr. Bennett (famous for his boldness in the cause of error while holding a Protestant living) is now almost unknown, his labours, however, have not been without fruit. Rome rejoices in the results. It is known to some of our readers, that MR. BENNETT had a *sisterhood* under his superintendence at what is called St. Barnabas. After MR. BENNETT had his mouth shut by the reluctant interference of CHARLES JAMES, Lord Bishop of London, these ladies were transferred to the house of MR. RICHARDS, Margaret St, where they have since been living in retirement, without any spiritual occupation beyond regular attendance at the services at his chapel. (Mr. Richards went over to popery from the ministry in the Church of England.) The community was composed of the principal superioress, sisters, and several children under their care. This little posse of devoted ladies lived, in all respects, as Catholics, and nothing but the name was wanting to constitute them handmaids of POPE PIOUS THE NINTH! They had their domestic oratory,

their images, and sacred pictures, and all the other outward appurtenances of a Catholic Convent.

“Such is the boastful testimony now borne by the Romanists themselves. This state of things could not last forever; these parties must have felt themselves living under constraint and pressure, and have longed for emancipation, and unfettered development. Accordingly, the suspension of Mr. Bennett paved the way for their deliverance from their remaining fetters of nominal Protestantism. And their introduction to the imaginary liberty of Popery. Matters have now reached a crisis; and there has been a public avowal of feeling long cherished, and an acting out of principles long clandestinely held. MR. OAKLEY—a name well known in the religious world—who sustains the functions of a Popish Priest in Islington, a few days ago, was honored with a communication from the superiress of this little band, apprising him that, ‘with the sanction of friends and advisors in the Established Church, she and her household were desirous of submitting to the Church, under MR. OAKLEY’S guidance and instruction.

“This intimation it may be well supposed, was as oil to the bones of this apostate Parson, who rejoiced in such an accession to his deluded adherents. These ladies last Lord’s day week, (Oct. 5. 1850) came boldly forth, and professed their Romish faith in the midst of the evening services. The season of the act deserves notice; Rome is particularly studious of effect, and nothing which time, place, or circumstance can supply to further her objects is ever overlooked. What is called “the Vespers of our Blessed Lady of the Rosary,” having been sung by his Lordship the Vicar Apostolic of Hyderabad, the public procession took place, MR. OAKLEY receiving the whole of the party at the altar, in the midst of an ignorant, gaping multitude, who appear to have been much moved by this display of spurious conscientiousness. The scene seems to have been viewed as one of more than ordinary importance, and hence the priest determined to make the most of it, for, “the parts that are usually recited were chaunted on this occasion.” The *Miserere*, we are told, “was touchingly sung by the admirable choir of the Church,” and afterward the Superiress, in a firm and audible voice, read the profession of faith, and the public absolution was presented; after which the *Te Deum* was chaunted. Now was the signal for MR. OAKLEY to appear,

and accordingly that gentleman addressed himself to the new converts, calling the attention of the congregation to what he deemed the noble surrender they had made in the cause of CHRIST. Then followed the “benediction of the blessed sacrament,” which was given by the Bishop present, and thus terminated this lamentable delusion. The edifice was crowded to excess, and it is hoped by Papists, and it may, without any contemptible cowardice, be feared by Protestants, that the exhibition will have a tendency to lead others among the silly, sentimental and would-be-devout, but the profoundly ignorant, to follow the example.”

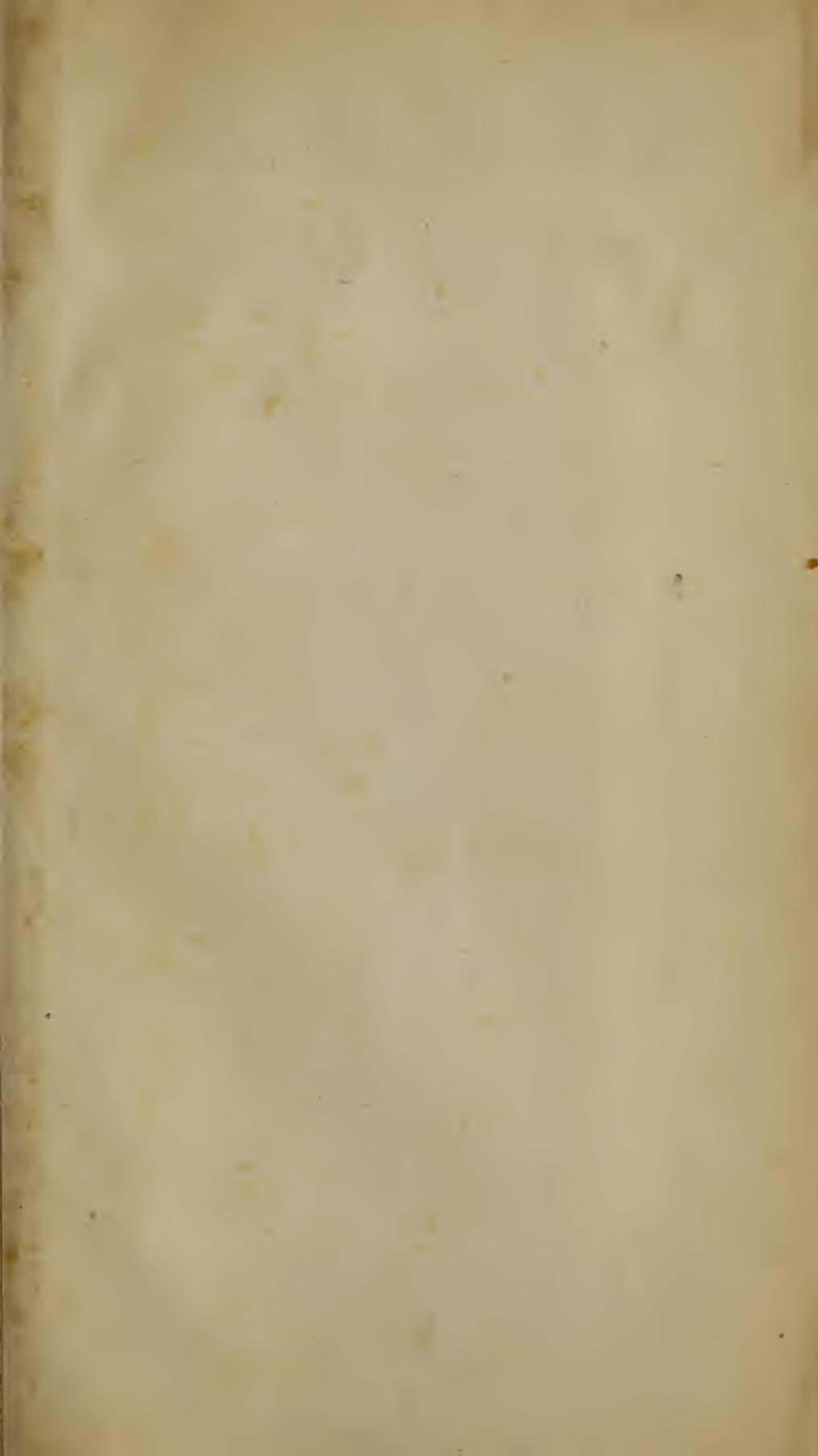
“One of the Romish journals boasts, that this place (74, Margaret Street,) has “yielded to the Catholic Church, five Clergymen of the Establishment, all of whom are, or will be Priests; two Jesuits, one Oratorian, and now a whole community of sisters.” Such is a portion of the fruits of the labours of MR. BENNETT, whom for years the PRIME MINISTER of England, with his family, regularly attended, but in mercy to them, his eyes were ultimately opened, and he saw the true nature of the system which is proving so fatal to evangelical religion. It is curious to observe with what virulence certain Church journals dwell upon his Lordship’s attendance on a certain celebrated Presbyterian Minister in London; but they were never found tittering a breath on his Lordship’s attendance on this embryo Popish Priest at Knight’s bridge. From Rome they seem to think they have nothing to fear; but they entertain a mortal abhorrence of Geneva!”

Brethren, while such untiring and successful effort is being made to draw men away from the truth, “as it is in Jesus,” it ill becomes you to look on with indifference or inactivity; indifference is treason against the throne of God. “Who then is on the Lord’s side? who?” He only gives proof of true loyalty to Christ, who “loves the Lord his God with all his heart, with all his strength, and his neighbor as himself.” May such be the proof presented to both heaven and earth by you, my beloved brethren; and may this public effort to expose error, exhibit saving truth, and save men’s souls, be now succeeded by the blessing of Almighty God. Amen.

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